

THE  
MISSIONARY HERALD.

VOL. LXIV.—APRIL, 1868.—No. IV.

THE TEMPLE OF MINATCHI AND CHOKALINGAM, AT  
MADURA, SOUTHERN INDIA.

By REV. WILLIAM TRACY.

THE temple of Minatchi and Chokalingam, in Madura, is one of the most celebrated temples of Southern India. The engraving represents two gateways on the eastern side of this temple. That on the left is the principal entrance. It is called the "Ashtu Lachsmi Mandabam," from eight images of Lachsmi, the goddess of prosperity, which stand on each side of the passage-way into the temple.

Ranged along under the wall are small slopes, where brass and copper utensils, and a variety of other articles, are exposed for sale. Two men, apparently of some low caste, who are not permitted to enter the temple, stand at a distance in front of the gate, and in view of the shrine of the goddess to whom they are paying their devotions. The cart with oxen, on the right of the picture, is such as is used by the missionaries in their tours among the people.

The temple is situated in the centre of the city of Madura, and is a parallelogram in form, the walls on the north and south sides being about 280 yards in length, and those on the east and west about 240 yards. The exterior wall is of granite, with a parapet of brick, and is 37 feet in height. The area of the temple is considerably lower than the ground on the outside, which is owing, probably, to its antiquity, the outside having risen by accumulations during a series of ages, while the interior retains its original level. The gateways on each side of the outer wall are surmounted by pyramidal towers, of granite and brick, and from 150 to 160 feet in height. Three of these are covered, from bottom to top, with figures of gods and goddesses, and other fabulous beings, while the fourth is remarkable for the entire absence of images. Other towers of similar construction, but of less height, surmount other gateways in the interior of the temple. Within the walls, and forming the temple proper, are nearly 50 buildings, employed for various purposes in the temple service. Most of these are entirely of granite, and some are of great size. The granite roof of one of these buildings is supported on a thousand pillars, and many others are of great extent, furnishing shelter for a multitude of worshippers. One building, of exquisite workmanship, is now being erected within the temple, and in front

of the shrine, the estimated cost of which is 700,000 rupees, or 350,000 dollars, in gold.

The early history of this temple is lost in the mists of antiquity. According to the legends, a merchant, in the reign of Kula Sekhara Pandian, some centuries before the Christian era, was travelling from Malayālim, and lost his way in the forest which then covered the country. He passed the night near an ancient temple of Minatchi Amman and Choka Nathan, built by Indra while he was banished from his throne, as king of the gods, on account of his murder of a Bramin, and doing penance for his crime in the wilds of this southern forest. Here the god appeared in splendor to the benighted merchant, and intrusted him with a message to the king, directing him to found a city on the spot. The king complied, and built a magnificent temple, palace, &c., and the gods, in token of their pleasure, poured a shower of nectar upon the new city, from which it derived its name of Madura (Sweetness).

The city and temple, with the exception of the shrines of the god and goddess, were destroyed in the great flood of Manu, and were rebuilt by Vamsa Sekhara Pandian, about the second or third century of the Christian era. The temple was again almost entirely destroyed during the first Mohammedan conquest of the kingdom, about the middle of the 14th century. Subsequently some repairs were made, and portions of the temple erected, by Viswanatha Naick, the founder of the Carnatic dynasty. It owes, however, most of its present magnificence to Tirumal Naick, who reigned from A. D. 1622 to 1662.

The service of the temple is performed by 736 persons, of whom 250 are Bramins, and 40 are dancing-women. The expenses are defrayed from the proceeds of endowments, made by Tirumal Naick and others, who devoted to this object 152 villages, with an annual income of 223,500 rupees. The ordinary annual expense of the temple worship is estimated at 51,500 rupees. The remainder of the annual revenue has been kept in the hands of the government, and appropriated to the repairs of the temple, and to various public works.

In the daily temple worship, the images are bathed, anointed, and dressed; prayers are chanted by the priests, while the dancing-women sing the praises of the idols, and dance before them.

Besides the daily worship, there are festivals, lasting from ten to twelve days each, in every month of the year, some of which are celebrated with great splendor, and draw together a crowd of worshippers from all parts of the country, numbering, sometimes, not less than 100,000 people. At one of these, the marriage ceremonies of the god and goddess are performed with much pomp. At another, the idols, covered with diamonds, rubies, and other precious stones, are carried on elephants, amid the shouts of the people, with noisy music and dancing, and the glare of torch-lights, to a tank about two miles from the temple, where they take a sail, while illuminations and fire-works give an air of enchantment to the whole scene. At still another festival, the images are drawn around the principal streets of the city on a huge car, under a canopy of rich-colored cloths, and resplendent with gold and silver. The gorgeous splendor of the car, the shouts of those who draw it, and the obscene songs, sung in praise of the gods, fascinate the people, and bind them strongly to their ancient worship.

These festivals form so striking a contrast to the simplicity and purity of

Christian worship that they furnish a great obstacle to the progress of the gospel, and it is not strange that the people are not ready at once to exchange their own licentious religion for the holy religion of Christ. Mere human effort would be unavailing in such a contest as that in which the missionary is engaged. But even in Madura, where Satan's seat is, the preaching of the gospel, with the aid of the Holy Spirit, has not been unfruitful. In spite of the efforts of the priests, the festivals are losing their attractions, and the crowds which attend them are diminishing from year to year. Light is spreading among the people, and the more intelligent and better educated natives openly express their disgust with idolatry. Mission schools have done much to diffuse light; and government schools, even though the Bible is excluded from them, have no little influence in turning the people from their superstitions; while the preaching of the gospel from village to village, and the distribution of Scriptures and tracts, keep the truths of Christianity constantly before their minds.

Up to 1835, Madura was a purely heathen district. No Protestant missionary had ever resided there, and the religion of Christ was unknown, except in the hideous caricature exhibited by heathenized Romanism. Now there are, under the care of the Madura mission of the Board, over 6,000 native Christians, of whom about 1,200 are members of the church. Thirty-one native churches are planted in different parts of the district, while a body of faithful native helpers — pastors, catechists, and teachers — are diligently laboring for the propagation of the gospel among their own countrymen.

Much, it is true, *very much* remains to be done; Satan will not relinquish his dominion without a desperate struggle; but the heathen have been given to Christ for his inheritance, and who will come up to the help of the Lord against the mighty? Notwithstanding the difficulties of the work, the prospect of great and glorious success was never more cheering. Light is diffused; old superstitions are beginning to give way; caste is losing somewhat of its hold upon the people; and what is now needed most of all, is an outpouring of the Holy Spirit, that the word of God may have free course and be glorified. Who that loves the cause of Christ will not plead earnestly that this blessing may be poured out, until there shall not be room enough to receive it!

---

#### PROGRESS IN THE MAHRATTA FIELD.

CHEERING statements were published in the Herald for February last, in regard to the position taken by the native "Evangelical Union," in the Mahratta mission field, at its late annual meeting, respecting the duty of native churches to support their own institutions; the intimations thrown out by some of the speakers that the mission had afforded too much assistance, or at least had already continued it too long — carrying the children after they were able to walk; the calling of pastors by seven of the native churches; and arrangements which had been made for the ordination services. Letters have now been received from several of the missionaries, giving fuller accounts of the meeting of the Union; reporting the ordinations, and the progress of the self-supporting movement; and furnishing some of the addresses by natives, at the meeting

of the Union, as they were reported in the *Dnyanadaya*. An attempt will be made here to gather together the more interesting parts of these documents, presenting the prominent facts in regard to a movement of great promise; which is all the more cheering when viewed in connection with similar steps forward in Western Asia and in many other fields — occupied not by the Board alone, but by various other societies. The SPIRIT seems to have gone forth of late, among missions and native converts, and among the directors of missionary boards, prompting to new movements towards the establishment of a self-sustaining and self-propagating Christianity — native churches and a native ministry in heathen lands, which will themselves carry forward the evangelizing work.

*Incipient steps.* Mr. Bruce wrote, on the 30th of November last : "A wonderful movement has been in progress in many of our churches for several months past; a movement whose influences have as yet been confined mostly within the churches themselves, but which seems to us none the less wonderful on this account. These influences seem to have been working in two directions, although one may perhaps be the direct and natural result of the other.

1. The calling of pastors. For two or three years past we have been pained to see the indifference manifested by the churches in regard to settling pastors. A number of young men were prepared, by a special course of training, for the pastoral work, but they received no calls from the churches, which were quite content to have a missionary for their acting pastor, and to receive the ordinances at his hands when he was able to pay them an occasional visit. The cause of this seemed to be partly the low spiritual condition of the churches, and partly a fear that if they should call a native pastor they would be required to give more liberally than they had been accustomed to do, for his support. About six months ago, however, the present movement began, and it has resulted in the calling of nearly all the young men who are prepared for the work. Some of the candidates have received two and three different calls.

"2. Self-support by the churches. Still more remarkable is the action of the churches toward self-support. Three months ago I would scarcely have believed it possible that we should be permitted to see what we do see to-day. This movement, like the preceding, has its history; and as we have witnessed its progress, we have been rebuked for the weakness of our faith in the presence and power of the Spirit of God.

"The discussion of the subject of self-support, in the July number of the Herald, [1867.] and more especially your own letter in regard to it, which was received in August, revived afresh that difficult question, which had troubled our thoughts and our dreams for months and years. I think we all felt that some decided measures must be adopted, but what they were to be, none could tell. We hoped that the coming annual meeting, in October, would witness the solution of this difficult problem, in a spontaneous movement among the native brethren themselves, and we did all we could to prepare them for this, by special instruction and exhortation."

*Meeting of the "Ecclesiastical Union."* Mention is made, by Mr. Bruce, of earlier meetings of helpers, and discussions in regard to the "law of giving," and then he notices the meeting of the "Union," where "*the tenth* was adopted as the true standard of giving." In a communication published in the Bombay

*Guardian*, Mr. Fairbank remarks respecting this meeting : "The anniversaries have passed, but the fragrance they exhaled abides, and will long abide with those whose privilege it was to be present. The addresses were eminently practical, but were 'pleasant as an honeycomb, sweet to the soul, and health to the bones.' . . . The impression left by the meeting on the native Christian community is deep, and it is well-nigh a single impression. . . . I will not attempt an enumeration of the addresses on Saturday. They were mostly short, and referred to what Christians might do in the Church, and what they ought to give for religious objects, and specially for the support of pastors. The setting aside and giving a tenth of every one's income for religious uses, as the minimum, had been repeatedly referred to on Thursday and Friday, and now was definitely and earnestly insisted on as a true principle and rule. It was found that several had made it their rule for years past. Others had been considering the question for months, and coming nearer and nearer to a decision to adopt the rule. One said that the subject had been to him like a block of iron that he could not roll; but now, under the quick and heavy blows of so many earnest men, the iron had been wrought into a bar, and bent and welded into a wheel-tire that even a child might trundle, and he had no further hesitation, but should hereafter give the tenth of his income."

*Address of Rev. R. V. Modak.* Extracts, at least, should be presented from one of the addresses delivered at that meeting of the Union, by the native pastor, R. V. Modak, formerly known to the readers of the Herald as Ramkrishnapunt. The question under discussion was, 'How can our churches become self-supporting?' Mr. Modak said : "I fear that what I have to say on this subject may not be acceptable to many of my hearers, yet as I am convinced it is the truth, I beg they will have regard to my motives, and give me an impartial hearing.

"How does it happen that such a question arises in regard to our churches? Do not our Christians provide for their own temporal support; and why do they not then provide also in religious matters? Their souls are certainly as much their own as their bodies. People of other religions, and Christians of other lands, support their own religious teachers; why should not Christians here do the same? Does Christianity seem to them of so little value that they are unwilling it should cost them any thing? Not so — but there is a proverb which says, 'Who will go afoot when he has a horse to ride?' And in like manner, why should we be at any expense in religious matters when the mission is ready to bear it all for us? This leads to another question: Why did the mission at first assume this expense? And why have they borne it till the present time, instead of calling upon us to take it? . . . Unfortunately, the result of this course has proved most disastrous for us. . . . We have grown up from infancy to maturity, increasing from half a dozen to as many hundreds, and from one to twenty-three churches. The cost of supporting our pastors and schools has largely increased, but we seem to ourselves utterly unable to lift the burden a finger's breadth. Our indulgent mother (the mission) must still carry us in her arms, for she and we both think we cannot yet walk alone. Had we been accustomed from the first to give according to our ability, the ability to give would have increased with our growth, and to-day we might have been able to bear the whole burden. . . . What if this support on which we are leaning were

suddenly withdrawn, where would it leave us? We cannot expect it to be always continued. It behooves us then, as wise men, at once to set things in train for self-support. It is our imperative duty.

"Granted, then, that we ought to be self-supporting, what means can we use to become so? This is our question. *The first and chief means is this, that we now begin to do what we ought to have done long ago. From this time we must begin to pay the cost of our religious privileges.* Well would it be for us if we were as wise and discerning in regard to our spiritual welfare as we are in temporal matters. One of my boys, on account of severe illness in childhood, was so weak in his limbs that he could not stand when three years old. What did I do? Allow him to remain as he was, and conclude to carry him always in my arms? By no means. But providing him with crutches and a go-cart, I taught him by little and little to bear his weight and to step, and in less than a year he could walk alone. My dear friends, though we are weak because we have not learned to give for religious purposes, yet if we are ever to go alone, we must even now make the effort to stand erect.

"Many reasons might be urged for such a course. One is, it is not safe for us thus to lean upon the mission. . . . Another reason is, that while thus dependent, our work will not go forward as we wish. . . . A third reason for leaving this dependent position is, that our spiritual growth is retarded by remaining in it. . . . Another consideration which it is important to bear in mind in this connection is, that the funds sent here by Christian people of other lands, are for the special purpose of preaching the gospel to the heathen. So long then as we receive aid from the mission, we divert a great part of such funds from their appropriate object; we devour them ourselves, and leave the heathen to perish without the bread of life. . . . Is it right for us thus to sit still, and quietly appropriate to our own use the money and the labors of the missionaries, which were designed for the millions of our countrymen who are perishing in ignorance? How much more noble would it be for us to stand up and lend a hand in giving this spiritual food to those around us? That special command of our Lord, 'Go ye into all the world and preach the gospel to every creature,' is given to us, no less than to Christians of other lands. Shall we not only neglect this command ourselves but also hinder others from carrying it out? . . .

"I anticipate here an objection,—'What you say is all true, but we are not able at once to take up this work.' And so we have been saying for a long time. But I believe if we consider it well, we shall not think we cannot do it. If we take hold in earnest, and make proper exertions, we can bear all the ordinary expenses of our Christian institutions. . . . Did we not buy those lifeless, good-for-nothing idols, build temples for them, and pay for their consecration and worship? Did we not provide the turmeric, frankincense, flowers, lamps, and meat-offerings for the ordinary worship, and special gifts for the festal days of our fictitious household gods? And the still heavier expenses of sacrifices, oblations, and feasts for the numerous worshippers, did we not bear these also? The bootless cost of long pilgrimages to Vithoba, Khandoba, Bhowani, and the rest; the fees and ritual expenses incurred at such places, did we not pay them all? And how much did we give for hearing the legends, purans, kirttans, and other recitations? How much went for needless funeral rites, lunar observances, and feasts for the dead? How much to the fortune-tellers, and various

orders of religious mendicants? How much to escape the plagues of evil spirits, unlucky stars, and other bad omens? How much for weddings, holy days, and other festive occasions? For these and other objects called religious, we gave freely when we were heathen; if we gave an equal amount now, I believe it would suffice for the support of our own Christian worship, and leave much to be used in giving the gospel to others. What we then gave was in the interest of sin and hell; what we now give is for our own and others' spiritual good, and for the glory of God. How cheerfully should we give for such objects! . . .

"Let us then, dear brethren, now, before God, make this strong resolution, and that we may carry it out, let us bind ourselves by some fixed rule of giving. Let us resolve that we will devote one tenth of our income to religious purposes, — not that we should never give more than this, but that we will not give less than this proportion. If any one thinks this is too much, let him remember that God himself gave this rule to the Israelites. If we consider that we spend *nine* tenths for our bodies, which in a few days will return to dust, and only *one* tenth for the soul, which is immortal, instead of appearing a great deal, it will seem but a little — *very little* indeed."

Another native speaker said: "One reason for the weakness of our churches has been the help which the mission has granted. Churches should not remain long in the condition of infants. . . . Our churches are infirm in consequence of the aid which has been granted for too long a time." Again he stated: "It is the duty of the church to select and pay its pastor; to choose its deacons; to build its house for worship; to arrange for the education of children by supporting schools; to care for the discipline of the church; and to preach the gospel to all who are about them."

It is not surprising that "much interest was felt as to the manner in which the churches would receive these propositions;" nor that, "while the more sanguine of the leaders were hopeful, others were doubtful; and all were anxious for the result." To some extent, this result has now appeared.

*Ordinations.* The ordinations for which arrangements were made at the meeting of the Union, have taken place. Mr. Bruce states, in the letter from which extracts have already been given: "The Ecclesiastical Union having been requested, by seven churches, to make arrangements for the examination and ordination of their pastors elect, appointed committees of churches which should, by pastors and delegates, visit these several churches for that purpose. The first meeting was held at Rahuri, commencing on Tuesday, November 19th. Before proceeding to the examination of the candidate, the church was called upon to state what arrangements it had made for the support of the pastor. The Committee adopted a rule, that unless the church would pledge itself to raise, monthly, a sum equal to one tenth of the income of its members, they could not proceed to the ordination of the candidate. Considerable time was required by the church for the consideration of this question. Some of its members were slow to give their pledge, but at length they yielded, every male member of the church, who was present, promising to give a tenth of his income for the support of his pastor. This was a step far in advance of any thing we had dared to hope. It was *all* that we could ask, and I feel that we have a right to rejoice, and to thank God for the manifestation of his power in the hearts of his people. Think of the churches in America coming up to the Jewish stand-

ard of giving tithes ! The missionary cause, home or foreign, would no longer languish for want of funds. May it not be that the church in America has yet something to learn on this subject ? And may it not learn this lesson from the churches gathered in heathen lands, through the instrumentality of its missionaries ?

After this pledge from the church, the committee of the Union proceeded to the business preparatory to the ordination. There were present three native pastors, delegates from five churches, and two missionaries.

At the ordination services, on Friday evening, the sermon, charge to the pastor, and right hand of fellowship, were by native pastors ; the ordaining prayer and the charge to the people, by missionaries. Mr. Bruce states : "The crowded audience listened with closest attention to all these services. We could not but remark the unity of solemn impression which appeared in this whole service, which continued for two hours and a quarter." Six other ordinations followed in the course of a few weeks, the churches pledging a tenth of their income for the pastor's support, and Mr. Hazen wrote, in December, "the seven new pastors are at their work."

*Protracted Meetings.* According to previous arrangements, meetings were held, for several successive days, with the different churches, in connection with the ordination services, "commencing on Tuesday, and closing with a communion service on the Sabbath." These meetings seem to have been well attended, and there were some encouraging indications as to spiritual results. Respecting the meetings at Rahuri, Mr. Bruce writes : "Many of the better classes of villagers, including some of the Government officers, lawyers, etc., were present, and the attention given by all classes was very encouraging." Of meetings at Gahu he states : "For the convenience of the people the evening meetings were held in the village rest-house, and generally some were present from distant villages, who had put up for the night. We were surprised and gratified at the stillness of these mixed audiences, and the close attention they paid to the speakers. Evidently a deep impression was made upon many. . . . On Sabbath evening the audience was much larger than on any previous evening, and they listened with marked attention till nearly ten o'clock, to addresses on the solemn subjects connected with death and eternity. During the day, Saturday and Sunday, a number of the villagers came to the tent of the native pastors to converse on the subject of Christianity, and on Friday the Patil (headman) of the village invited them to dinner, and regardless of all the rules of caste allowed them to eat *in his own house, and from his own dishes.* The son of the Patil attended nearly every meeting, and was a most attentive listener through the whole. When we were about starting away, he came to make salam, and I told him he must not forget the things he had heard. 'No !' said he, 'Vithoba (the native pastor) will be here and I can learn from him.' The people expressed a desire to have a Christian teacher sent to them, and yesterday I received a written petition, in which they promise to send regularly at least eighteen scholars, to provide a house for the school, and to pay a monthly fee of half an anna for each scholar.

"We shall watch with much interest the result of these meetings, and I trust that the friends of the Redeemer will join us in our prayers that we may see a great turning unto the Lord."

Two more brief extracts from the letters of missionaries must conclude this view, already too long, of a movement which will be regarded by all as very encouraging. While the meetings were in progress, Mr. Hazen wrote (December 9), "These ordinations are interesting as being the *first* in which the native brethren have taken the principal part in the arrangements. The chairman and secretary were native pastors. The examinations were conducted by them, and they did the principal part of the speaking at the various meetings.

"The movement in the direction of self-support is going on favorably. Our native brethren are showing themselves fitted to attend to all their ordinary ecclesiastical matters. It would seem that it is only necessary for these churches to grow up to bear their own expenses, and we may go to the 'regions beyond.'

Mr. Bissell wrote, December 27: "I confess I have received new ideas of the strength of our native Christians within the last few months. There is a power here which is being developed and organized for active effort, which I believe God is about to use for his glory. And though, in view of the delay, we are sometimes ready to cry out, 'Oh, Lord, how long!' yet we encourage ourselves by the promise, 'Though it tarry, wait for it; because it will surely come, it will not tarry.'"

---

#### REV. NATHAN L. LORD, M. D.

DR. LORD, whose death was briefly announced in the Herald for March, was born at Norwich, Connecticut, on the 8th of December, 1821. His mother—a professing Christian before her marriage, who at one time expected to go as a missionary, with her brother, Rev. William Potter, to the Cherokees—at once consecrated him to the missionary work. He, however, was not informed of this until he had resolved to give himself to the service, and sought her advice. The family removed to Fairview, Pennsylvania, in 1829, and to Ellsworth, Ohio, in 1837. There Nathan joined the "Presbyterian and Congregational Church," in January, 1843, having been hopefully converted in 1841. He was educated at the Western Reserve College, Hudson, Ohio, graduating in 1847, and then pursuing the theological course, in the Seminary, one year and seven months; and was subsequently employed as agent and financial secretary of the College.

On the 6th of March, 1849, he was licensed to preach at Hudson, by the Presbytery of Portage, and was married August 11, 1850, at Stowe, Vermont, to Miss Laura W. Delano, of that place. In September, 1852, he decided to give himself to the missionary work among the heathen, having been, as he supposed, "first led to think of the subject by his mother's prayers and conversation, when quite young;" was ordained at Hudson, Ohio, on the 12th of the next month (October), and sailed from Boston December 13th of the same year, for Ceylon, with his wife. They reached Jaffna June 9th, 1853, and after a few months were situated at Oodoopity. Here Mr. Lord's work was much interrupted by the cholera and small-pox. Indeed, for three successive years, all his reports dwelt much upon the ravages of these afflictive diseases. During these years he visited freely among the cholera patients, ministering as far as he was able to their

bodily and spiritual wants, and also dispensed medicines every morning, from his verandah, to those who would come to him for aid. After Dr. Green's departure for America, in 1857, the mission dispensary and medical department were placed in his charge.

In January, 1858, the family were obliged to go to Madras, on account of the serious illness of their only child. In April, Mr. Lord returned to Jaffna, (leaving his family in Madras,) in company with Messrs. Hitchcock and Quick, newly-arrived. The journey was long and tedious, attended with great exposure, and this, together with the trying heat of Madras, laid the foundation, as he always felt, of the affection of the brain — a partial sun-stroke — from which he afterwards suffered so greatly, and which gradually undermined a constitution unusually strong. On his return to Madras, the latter part of May, he was prostrated with what appeared to be brain-fever, and in August the family were sent to the Pulney Hills, where they remained until they were constrained to return to the United States. They sailed from Madras September 27, 1859, taking the overland route to England, and reached New York December 8th.

Mr. Lord suffered extremely at sea, but after reaching his native land his health slowly improved. From boyhood he had a taste for the study of medicine, and being now unfit for active service, with a view to greater usefulness should he return to India, he devoted his time, for the first year, as far as health would permit, to attending courses of medical lectures; first in Cleveland, Ohio, where he received the degree of M. D., and afterwards in Brooklyn and New York.

In the fall of 1862 he was appointed District Secretary of the Board for Ohio, Indiana, and Southern Illinois, and for some months labored zealously and successfully to increase an interest in the cause of missions. But his heart was in India, and when he was invited to return to the *Madura Mission*, as missionary-physician, he cheerfully relinquished his position of usefulness and competency, as well as other remunerative situations which had been offered him in this country, to return to the work to which he had consecrated his life.

He reembarked from Boston, July 1, 1863, with his wife and two children, apparently in sound health. The voyage was long and tedious; and he suffered, as he invariably did at sea, with an incessant and severe headache. They landed at Madras on the 7th of December, 1863, — having been out of sight of land 159 days. On this voyage he lost 53 pounds of flesh, and he never recovered from the effects of it; and the climate of India, with a succession of exhausting boils, soon reduced him to extreme nervous debility. Still, he was able to attend to the duties of his dispensary, and to visit the sick — though often advised by physicians and friends to return again to the United States.

Early in 1867, his wife's health becoming so impaired as to render her return to this country imperative, his own health also demanding a change, hurried preparations were made, and they sailed from Madras, by steamer, March 29, 1867; reached England May 3d, and New York June 26th. He suffered extremely during the whole of this voyage, and his friends were painfully impressed, on his arrival, with the great change in his appearance; but with the cold weather his strength increased, and hopes were entertained of his restoration. With the view of having some light occupation, and to refresh his knowledge of medicine, he went to New York for the winter, to attend lectures, visit

hospitals, etc. Though still feeble, he was steadily improving in health until the middle of December, when, in a severe snow-storm, he became exhausted in walking from the hospital, and was scarcely able to reach his home. He rallied after a few days, but physicians pronounced the case to be enlargement of the heart, with extreme nervous debility, yet did not give the impression that there was immediate danger. It was soon found that there was effusion of water in the chest; he suffered greatly during restless, wakeful nights; but "In those long, sleepless night-watches the Saviour revealed himself to him as never before." On Thursday, January 23d, Mrs. Lord was told by the physician, in answer to her inquiries, that he had scarcely expected him to live through the previous night. She writes: "This was a dreadful shock to me, as it was the first intimation I had received that his case was considered dangerous. On my returning to the room he looked at me inquiringly, and asked what the doctors said,—if they thought he could not recover? I told him, plainly, that they feared he could scarcely live through the day. He received the intelligence very calmly, not seeming in the least agitated; but said, 'I have thought of this a great deal for the last few months. I didn't think I should be so willing to go.' . . . He was in too much distress to converse much, but felt that his Saviour was near; and his trust was in him. Calmly and peacefully resting on Jesus, he said, 'Why should I wish to stay?' I remarked, 'He has gone to prepare a place for you;' and he replied, with emphasis, 'He has prepared a place for me.' A friend asked him if he felt resigned to the will of God. 'O yes,' he said, 'more so than I ever expected to be. I never expected to have such peace.' His mind began to wander, and he talked about the river, and wanted a '*bandy*' to take him over. Once he said, 'I am on the bridge now. Behind, is pain, suffering, and sin; beyond, all is joy, peace, holiness forever—no sin.' . . .

"After about 10 o'clock the next morning he became unconscious, and at eight o'clock Friday evening, January 24th, without a struggle or groan, he ceased to breathe. He had 'crossed the river,' and was, I have no doubt, in the presence of the Saviour he had so long trusted."

#### LETTERS FROM THE MISSIONS.

##### *Nestorian Mission—Persia.*

**SEIR** (near Oroomiah).

LETTER FROM MR. COCHRAN, November 15,  
1867.

MR. COCHRAN, returned from his visit to the United States, writes again from his "Persian home," where he was "gratified to find all the members of the mission in good health." Miss Rice, whose health had been long impaired, seemed to have "nearly recovered her usual vigor." Encouraging statements are made in his let-

ter, respecting the annual meeting of helpers and others; action in regard to self-support; reports from Shirwan (Russia), and from Tabreez; the discussion on wine-drinking, as a great bane and curse; earnest devotional feeling, and religious interest.

*Annual Meeting of Helpers.* "The annual convocation of helpers and representatives of the churches, on the plains of Oroomiah and Sooldooz, occurred on the 29th, 30th, and 31st of last month. It was a meeting of exceeding interest. It

was gratifying to me to mark the growth and increased usefulness of these gatherings. Ninety members were in attendance. Priest Yoosep, of Dizza Takha, the former moderator, preached the opening sermon. Just recovering from severe illness, the plaintive jeremiad of this aged and most worthy preacher over the prevailing sins and worldliness of the church, and his earnest enforcement of the great remedy—prayer, were received as if having almost prophetic force. The preacher alluded feelingly to the recent robbing and entire destruction, by Koordish fanaticism, of one of the oldest and best church edifices among the people. The church dated back more than one thousand years, and covered the remains, and buried treasures and relics, of bishops and martyrs. The vaults were sacrilegiously opened and rifled of their valuable contents. A greater outrage upon the religious sensibilities of the people could hardly have been committed, and it is hoped that, through efforts of the English Consul, salutary punishment will be inflicted on the offenders.

"The increase of wine-drinking, within the last two or three years, among some of our communicants and a few even of the helpers, received timely warning and faithful rebuke.

"Bishop Mar Yohanan was appropriately elected moderator of the meeting. The practical subjects of education, benevolence, temperance, family worship, and the means for promoting the spiritual growth and efficiency of our communion, were presented in able and well prepared papers, and were followed by free and animated discussions.

*Self-support—Reports from Russia and Tabreez.* "The duty of assuming more fully the support of the gospel, and of schools, among the entire people, was earnestly enjoined. During the discussion, the spirit of self-denial and benevolence seemed to rise to a high pitch, and pledges were made to endeavor to double the last year's contributions. Several pledged a tenth of their income to the Lord. The amount raised the last year, on the plain, exceeded \$700, being an excess over the previous year of \$300 or more.

"There were charming episodes to these deliberations, in the reports of Deacon Yacob, a graduate of our seminary, who, after two and a half years' colportage in Russia, had returned to visit his home and friends, and of Deacon Eshoo, who has labored for some years, with much success, in the chief commercial city, Tabreez. Deacon Yacob reported the sale of 1,900 Bibles and Testaments in modern Russian, and many other religious books and tracts, besides many books in German and other languages. He also, with great modesty and candor, spoke of revival scenes, resulting in the hopeful conversion and ultimate baptism of several adherents to the Greek church. A great and good work is manifestly opening in many places in the Russian Empire. It may not generally be known that the Emperor especially encourages the circulation of the Scriptures in the spoken language; allowing free passports to colporters, and exacting no duties for the largest sales. He has himself paid the expense of translating and printing a large edition, and has caused it to be circulated in the army and among officials, free of expense.

"Deacon Eshoo, of Tabreez, reports a decided demand for the Scriptures and the preached gospel, among Armenians and the few Nestorians, and other nationalities residing in that metropolis of the land. His report impressed us with the need of a missionary for that locality. It is the great want of our field at present.

*The Use of Wine.* "The subject of wine-drinking—the greatest bane and curse of the people in the wine-making districts—was discussed with vigor, and, with one or two exceptions, in the spirit of a determined purpose to urge forward a reform. It was easy to see that, on the whole, there had been a decided growth of conviction that total abstinence is the only safe remedy for the evil. It was gratifying to hear no complaints of the use of stronger drinks, except among ex-communicated members and those outside of our communion.

*Devotional Exercises.* "But the cream of the meetings was in the devotional ex-

ercises. A sunrise prayer-meeting, of an hour, was held each day. It was well attended, and characterized by much fervor and importunity in prayer. The last evening was also spent in devotional exercises. During some of the prayers and remarks, many in the congregation were deeply moved, and tears and groanings of spirit were witnessed. God was near, and hearts were melted in his presence. The burden of prayer and remark seemed to be for the outpouring of the Spirit upon the churches, and the conversion of souls.

"The helpers returned to their homes, strong in the faith and hope that special blessings would attend their labors the coming winter.

"Respecting the spiritual condition of the churches, I should have stated that general harmony and brotherly love were reported. Several churches, as well as the seminaries, had enjoyed special seasons of interest, and 80 accessions to the churches on the plain were recorded."

---

### **Eastern Turkey Mission.**

#### **HARPOOT.**

(175 miles south of Trebizond.)

**LETTER FROM MR. H. N. BARNUM, December  
17, 1867.**

THIS letter, respecting a mission tour, the meeting of the Harpoot Evangelical Union, self-support and benevolence at Diarbekir, ordinations, the Arabic portion of the field, the work at Sert, Bitlis, and the condition of the people on Moosh plain, will be found to have many points of interest.

**Tour with Native Pastors.**—"I could give you a long account of a recent tour, made by our new associate, Mr. Henry S. Barnum, six of the pastors of the Evangelical Union, and myself, accompanied a part of the way by Mr. Williams; but I shall content myself with a very brief summary of events. We left Harpoot on the 15th of October. Nine of the members of the recent graduating class of the theological seminary, and several licensed preach-

ers, accompanied us to Diarbekir, to attend the annual meeting of the Union. We went by a somewhat circuitous route, so as to visit a few out-stations, spending one night each at Hoh, Choonkoosh, and Chernook. Some of us reached Diarbekir on Friday, and the rest on Saturday. The services at the two chapels on the Sabbath were well attended, and the congregation at a union service at noon, in the yard of one of the chapels, numbered perhaps 800.

#### *The Work in Diarbekir—Benevolence.*

"That the work in Diarbekir is the Lord's and not man's is clear from this, that with no missionary, with the pastor absent for two and a half years, and with only one regular preacher for the two congregations, and he a young man of poor health and of little personal influence, all the ordinances of the gospel have been well sustained, and there are frequent accessions to the community. Besides supporting their preacher and several schools, and sending money to their pastor, they have contributed liberally to other benevolent enterprises. They have remitted to me, during the year, nearly one hundred dollars in gold, for the support of two students whom they sent here to be educated for work in Koordistan; and now, during the vacation of five months, they are supporting these men in the field. Several of the more intelligent of the church members have been chosen to assist the preacher in keeping up the services of the two congregations. They are thus demonstrating their ability to care for themselves, even under these unfavorable circumstances. The experiment, however, of leaving congregations so much to themselves is not ordinarily very safe, even for those that are old and have experience, and in a civilized country. What this flock needs is two faithful pastors.

**Pastor Thomas.**—"The long absence of Pastor Thomas has been a great trial to them. His visit to America, to raise money to build a new house of worship, is pleasing to some of his people, while others feel chagrined that, without their knowledge, he should represent them as still dependent upon foreign bounty, while

they are ambitious to maintain the honorable position of complete self-reliance.

*Meeting of the Union.* “The regular sessions of the Union commenced Monday morning, and continued four days. Several of the pastors had been hindered, by various causes, from being present, yet the meeting was an interesting one. The sessions were well attended by the members of the Diarbekir congregations. No new measures, of any special importance, were adopted. The time was devoted chiefly to a consideration of plans already formed, and to the strengthening of the means employed. A teacher was chosen for the male seminary. Their students and ours will study together; some of the classes being taught by their teacher and some by ourselves. The Union proposes to employ another teacher as soon as a suitable one can be found, and thus we hope that, gradually, the entire management of the seminary will pass into their hands, and that the pupils will all be theirs.

*Schools — Tithes.* “Considerable time was given to the question as to the best means for improving the common schools. The discussion was opened by the reading of an essay. The subject of tithes was also discussed. The pastors and preachers are pretty nearly unanimous in the conviction that it is a Christian duty to give *at least* one tenth of all one's earnings to the cause of Christ, and the congregations are gradually adopting this as a rule of giving. The missionary work of the Union—the evangelization of Koordistan—received a good deal of attention. The five young men who have been studying under the patronage of the Union, preparatory to entering this field, had locations assigned to them, their salaries were fixed, etc., thus giving to these pastors an experience of real missionary superintendence.

*Young Men Licensed—Closing Session.* “An entire day was devoted to the examination of seven of the members of the recent graduating class of the Harpoot seminary, for licensure. The examination was very carefully conducted, very particular attention being given to the re-

ligious experience of the young men, and to their motives for entering the ministry. I think that an excellent impression was made upon the congregation by this examination.

“The most interesting session was the last. One of the pastors read an essay upon the “Means of promoting an awakening among sinners”; and this was followed by remarks from nearly all the pastors present. It was a very solemn meeting, especially when some gave expression to their deep feeling of responsibility, and to the conviction that their own want of earnestness, of fidelity and spirituality, was the reason of so much indifference among the unconverted. I trust that this meeting will not be without its fruits.

*Ordinations—The Arabic Field.* “From Diarbekir we went to Mardin; and after three days' stay, and an ordination, we passed across the northern part of the Arabic field to Sert, where there was another ordination, with the formation of a church. Of these most hopeful events Mr. Williams will tell you. This was my first visit to the Arabic-speaking portion of our mission. As the majority of the people know neither Turkish nor Armenian, I could not come into as close contact with them as I desired; but during the nine days of sojourn and travel, I think I got a pretty good idea of the work in those regions. The effect of this part of our tour was largely to increase the favorable impressions which I already had. Of Mosul and vicinity I am not prepared to speak; but considering the fact that for seven years Mr. Williams has been entirely alone, with no other person in the mission who could speak Arabic, and give an impulse by an occasional visit, the aspect in the northern part of the field seems to me remarkably hopeful. There are no large congregations, but the leaven is working; and as far as things have taken shape, they have a thoroughly sound and healthy basis. With a proper missionary force, this field would not suffer by comparison with any other in Turkey.

*Sert.* “We were especially interested in Sert. The congregation is small and

poor, but they show what a blessing a long series of persecutions may be to Christians, in helping to purge them of selfishness. They had paid very largely, during the summer, for a house in which to worship; they provided the pastor elect with a new suit of clothes for the ordination, declining to receive aid in this from Mr. Williams; their subscriptions to raise the required half of the pastor's salary, looking at their means, and the ordinary Christian standard of giving, were excessive; and yet, when Mr. Williams proposed to them the plan of giving tithes, after a little reflection they were persuaded that it was a good thing, and cheerfully accepted it, even supposing it was to be *in addition to their subscriptions!* I have never seen any thing like this in the Harpoot field. The simple faith and earnestness of these few brethren are delightful to witness, and give good hope of the success of the gospel in Sert.

*Bitlis—Installation.* “From Sert, Mr. Williams went to Mosul, and the rest of us to Bitlis. I have seen a good many bad mountain roads, but never the equal of this road to Bitlis—especially with a heavy rain a part of the way. The congregation in Bitlis had for a long time wished to have their preacher, who had, years ago, been ordained as an evangelist in Constantinople, installed over them as pastor. He came to Harpoot in October, for his daughter, who graduated at that time from the female seminary, and while here decided to accept the call, and invited the Union to go back with him to place him over the church. This was the immediate occasion of our visit to Bitlis. We arrived there on the 6th of November. The season was so much advanced, and we were so far from home, that we decided to remain but two days. The salary of B. Simon is larger than the average of pastors, as he and his wife were educated in Constantinople; but he consented to reduce it a little, and the people readily assumed one half, although they had been paying less than one third.

“The exercises of the examination and installation were very interesting. The attendance was not large, as it rained

hard all day, but the attention could scarcely have been better. The pastor is a man of sterling worth and long experience. I anticipate for him, in connection with this small but energetic church, a career of great usefulness.

“The people deplore the absence of their missionaries, and long for their return. We exhorted them, most earnestly, not to rely upon any foreign means, but to regard the evangelization of Bitlis and its villages as their own duty, and to go straight about it; looking to us for aid, so far as necessary. I recommended to the congregation the plan of giving tithes, as a simple way of settling the question of benevolence; and several persons told me, as we were leaving, that they had decided to adopt it. I had several faithful talks with the helpers, and during our short stay did all that I could to infuse life into that which had grown sluggish during the absence of the missionaries.”

Moosh was next visited, and there the company were “weather-bound for two and a half days,” by “the heaviest rain” Mr. Barnum had ever witnessed in Turkey. When they left, on coming to the east branch of the Euphrates, they found it too much swollen to be forded, and were detained until noon of the next day—in “a wretched village, infested with vermin”—when they crossed on a raft. The storm wound up with “a fall of snow, and sharp, wintry weather,” the road being so blocked that they failed, after a very fatiguing day, in their attempt to reach the Armenian monastery of St. John the Baptist, and turned back and spent a third night on the Moosh plain, less than twenty miles from the town.

*Moosh Plain—Poverty.* Respecting this plain and its population Mr. Barnum writes: “This Moosh plain is about 60 miles long and 10 or 12 wide, and contains about 70 nominally Christian villages. More than a week had now passed since we entered the plain. I have seriously questioned whether Providence did not purposely detain us, that we might see and feel more deeply the wants of that region. It was now genuine winter weather, yet I think I never saw, anywhere else,

not even in the warm sunshine of Egypt, so much nakedness, total or partial. Adults, of course, had the semblance of clothing, though it was often a mass of rags and shreds, sewed or tied together; but the poor children! it makes my heart ache to think of them. Some had a tolerably whole shirt and drawers, some had no drawers, and what was once a shirt was now a few shreds, hanging from the shoulders. Many had merely a rag on the shoulders, as a sort of jacket, with holes to put the arms through, and others had not a thread upon their bodies. The people seem to be almost wholly destitute of beds. Wherever we went, we found that the beds were a piece of carpet or felt, or coarse, straw matting, or a little straw, with a piece of carpet as a covering. In the six or seven villages which we visited, we did not notice a woman or a child who had either stockings or shoes for the feet. They walked about in the snow and mud, and over the frozen ground, with bare feet. The soil is fertile, and the people own the land themselves,—not the Turkish Aghas, as is the case in many other parts of the country,—so that it must be mere shiftlessness, rather than any stern necessity, which leaves them in this state. They have not learned to raise cotton, and consequently do not have on hand the material for making clothes, except some kinds of woolen garments; and as they do not like to pay money for cotton cloth, they live in this truly barbarous state. Our pastors had never seen any destitution like this among their Christian brethren, and it made a deep impression upon them.

*Spiritual Degradation.* “The spiritual condition of the people is as bad as the physical. In the three or four monasteries surrounding the plain, there are said to be fifty vartabeds—men of more or less education. What a work they might do in these 70 villages, in improving the condition of the people, if they only had the heart for it! But they are in a great measure responsible for this state of things. They come down periodically from their haunts of dissipation, and gather up and carry off whatever the

people can spare; and this has helped to discourage the people and repress enterprise. The great want now is the pure gospel. This will not only save their souls, it will give them true civilization and refinement. To us it seemed that the people were ripe for the reception of the truth. They are growing tired of the yoke, and are beginning to murmur against it. The pastors turned away from Moosh plain with the determination to induce the Evangelical Union, if consistent with the work undertaken in Koordistan, to do something for the Moosh district. May the Lord strengthen them for it.”

The tour of the brethren “lasted 38 days, and included about 550 miles of travel,” was “an unusually hard one,” and proved too much for the “first experience” of Mr. H. S. Barnum, who reached home “jaded and worn,” and soon became seriously ill. He was recovering when this letter was written.

—

LETTER FROM MR. WILLIAMS, December 21, 1867.

*Pastor Thomas's Visit to the United States.* Some among the readers of the Herald are aware that Pastor Thomas came, a few months since, by way of England, to the United States, specially to solicit contributions for building a Protestant house of worship at Diarbekir. They may know, also, that the officers of the American Board did not recommend the object, or consider it advisable that funds should be furnished for it; and that some unpleasant feeling grew out of this difference of opinion. The case is alluded to in the foregoing letter from Mr. Barnum, and in connection with what he has said, it is perhaps best to publish the larger part of this communication from Mr. Williams; which brings to view, clearly, some of the many objections to such enterprises—the unauthorized visits, or solicitations in any way, of individuals, for local, special objects. It is easy to see that such cases may become, and if encouraged will become, very numerous; and may greatly interfere with regular contributions for the general work

of missions; while many of them would almost certainly be unworthy of aid—cases in which to give is to do harm rather than good. The Prudential Committee feel that the *mission* should at least be consulted in regard to the expediency of special objects for which individuals, even of their own number, may wish to obtain assistance; that in all ordinary cases, what it is really best to do in the different fields it is best to do regularly, through the Board, and in response to applications from the missions; so that no room shall be left for special calls, even from individual missionaries, and much less from individual and irresponsible native pastors or brethren. It will readily be seen, in connection with the statements made in this letter, that aid rendered in response to such unauthorized, special appeals, may seriously interfere with cherished plans of the mission, and may greatly discourage brethren who need to be protected, and cheered, in the prosecution of their arduous and often perplexing efforts to establish new Christian communities upon the best foundations. To plant a church, and provide for it a good house of worship, is one thing; to establish true Christianity, as a living, growing, efficient power, which will renovate the nation, is quite another. Mr. Williams writes:—

"Though hitherto I have written nothing about the visit of Pastor Thomas to the United States, it has not been because I favored such a step, or believed that there was the slightest occasion for it. But while touring through the Mosul field, it suddenly occurred to me that I gave him a letter (when he left Diarbekir for Constantinople), and I write this, fearing that letter may be put to a use I never anticipated, and that I may clear myself of any share in his wrongdoing. . . .

"Pastor Thomas knows, as well as I do, that if a special fund is to be raised to aid the churches in this region, Diarbekir is the last place which would have a claim upon that fund. The American churches have already done more for the Diarbekir church in this line, than for any other in our whole field. Their chief place of worship cost 100,000 piasters, of which

American Christians gave 75,000. Their second house cost 17,000, of which American churches gave 4,000. These two houses give about 700 sittings at present, which can be readily increased to 1,100 or 1,200 by an alteration of the first; to do which the community there is abundantly able (they themselves being the judges), with the little aid our mission stands ready to give them. I say 'abundantly' able, not in comparison with churches in the United States,—Madison Square or other,—but as compared with churches here. *They* are not at all responsible for this movement.

"They did not request it, nor did they know anything of it until after their pastor had left on his self-imposed errand. If the American churches choose to build them a new, handsome place of worship, unasked and unconditioned, it is not likely they will object, any more than the Park Street church would object to, Mr. Peabody's building a new house for them, worth \$1,000,000, with no effort on their part. But if *special aid* is to come from the United States to these churches, Mar din, Sert, Bitlis, Darik, Moosh, Hazro, Chermook, Argana, and a dozen other places, have a better claim upon this help than Diarbekir has, having been less helped and being more needy.

"The inevitable result of success in this move of Pastor Thomas will be discontent and dissatisfaction among all our churches, some of which already ask, 'Why have you given so much to Diarbekir, and why do you not give as much to us?' If he should come back with his pockets full, it is reasonable to expect that other pastors will also go begging. If the United States churches propose to do all the church building, and to exempt the people from all self-effort, let them send on for us \$5,000, fifty times told, and we will build for them fifty fine churches, and then fifty more; but if a self-sustaining Christianity is to be planted, another course must be taken. And to select out the Diarbekir church, and make it a special object of special favor, is to sow discontent broadcast.

"At present, all the churches of this field, and their pastors, (Thomas ex-

cepted,) are in sympathy with the mission in its effort to develop native talent and energy, and to make the churches independent; but it would be very easy for anybody to alienate them, by proposing to do everything for them. They are poor, and it requires vigorous self-denial to sustain their own institutions; and if outsiders will volunteer to carry all their burdens, it of course will seem pleasant; but it will never plant Christianity.

"This letter ought to have been sooner written if at all, but forgetfulness, touring, and sickness in my family, are the reasons for its delay. Had I not given Pastor Thomas a letter of introduction I would not now write."

#### ERZROOM.

(150 miles S. E. of Trebizond.)

**LETTER FROM MR. POLLARD, December 14, 1867.**

MR. POLLARD, of the Erzroom station, is now in the United States on account of ill-health; but soon after reaching this country he wrote respecting the condition of the Erzroom field, stating facts of encouraging interest. Portions of his letter will be given here.

*Progress among the Protestants.* "During the past year we have been encouraged by seeing among the Protestants at Erzroom and our out-stations, more than ever before, a disposition to assist in promoting the Lord's work, and to labor for the support of their own religious institutions. And we have reason to hope that they will be able and willing, year by year, to do more and more for themselves; and finally not only take care of themselves, but assist in giving the bread of life to others. At Erzroom, they have largely increased the amounts they give for the support of their preacher and teachers, quite a number having doubled their subscriptions.

*A new Chapel fitted up.* "And not only have they increased their regular

subscriptions for such purposes, but, in addition, they have this year subscribed a sum equal to one half the expense of fitting up a new chapel at Erzroom.

"To obviate certain difficulties, we proposed to prepare a chapel on the premises of one of the houses belonging to the American Board. The Protestants were much pleased, and subscribed a sum much larger than we expected — about 1,000 piasters; equal to 200 days' labor of a common laborer, or an average of thirteen days for each adult male.

"The necessary repairs were made, and now they not only have a permanent place, but there are several other advantages. The former place was retired, on a lane where only a few families lived, and there was no passing; but this is on the principal street of the city, where hundreds are daily passing. Before, many of the thousands of strangers who are continually coming and going, as well as of the citizens, perhaps, were unaware that there was a Protestant chapel; they might pass within a few rods of it and still be ignorant of its location. But now, we trust that some at least may be attracted by the sound of the singing and preaching, and induced to enter and listen.

"It is in the Armenian quarter of the city, but not near the churches of other Christian sects, so that difficulties which have arisen in some other places we may hope to avoid. Perhaps no better location could be found for it in the city. The expense for rent also, which was annually paid, will be avoided. On the same premises a book depository has been prepared, where books are exposed for sale in a more public manner than they have been for several years; and there is no expense for rent, or salary of bookseller."

Efforts of Protestant women and others at Erzroom, to provide for incidental expenses of the Protestant community, are noticed, and the formation there of a "Young Men's Christian Union"; and then like facts are reported respecting certain —

*Out-Stations.* "At Chevermek the people this year pay double what they did

last year, for the support of their pastor, ordained about a year since. At that place, and at the village of Heramik, about a year since, several of the Protestants adopted the plan of giving a tenth of all their earnings for the Lord's work. The young men at Chevermeh also, a year or two since, formed a 'Christian Union.' They make a collection, and with the money thus raised they purchase wheat and plant a field, the produce of which is all given for the Lord's work.

"Pastor Simon, now employed at Bitlis, who was for eight years pastor of the church at Chevermeh, passed through that place a few months since, and was present at one of the meetings of these young men. He expressed himself as exceedingly gratified with what he saw and heard. Said he, 'During the eight years, while I was laboring there, I oftentimes felt discouraged, fearing that my labors were of little avail. But how encouraging to return after some years, and find the children of those for whom I labored, thus growing up and giving promise of soon being able to take the places of their parents, and to labor more faithfully and zealously than they.'

"At Elpis, where two or three years since there was but one Protestant, and he, with his family, driven off and exiled for a whole winter (the villagers being determined that there should be no Protestant among them), there are now several open Protestants, and at their request a school was opened for their children last winter for the first time.

"What the people of these different places are doing for themselves and others may appear small to some; but when we consider their need, their poverty, their burdensome taxes, their persecutions and losses, we are better able to judge of their ability. On these subjects we might write many letters. Though many do not all their duty, yet we are rejoiced to see that some are willing to do and give according to their ability; — beyond their ability, as it sometimes seems to us; and still more would it seem so to many friends in this country, could they know all their circumstances."

### Western Turkey Mission.

#### SIVAS.

(About 400 miles S. of E. from Constantinople.)

LETTER FROM MR. LIVINGSTON, December 17, 1867.

In this letter Mr. Livingston notices some trying experience with the Protestant community at Sivas, growing out of efforts by the missionaries to raise the standard of giving by the people for the support of their own institutions. The opponents of the mission policy were "urged on by evil-minded persons from other places," and by "one man, formerly a helper, and of late much displeased because we refused to employ him again." But, "little by little, the people came to see how foolishly they were conducting;" and at the time of writing Mr. Livingston could say, "I now hear no complaint about the subscription." Yet the troubles had served to diminish the congregation in the city, there was very little appearance of spiritual life among the members of the church, and our brother writes, "I tremble as I think of the possibility that this winter may pass, as so many others have, without the outpouring of God's Spirit upon us." Near the close of his letter he states: —

"I ought, perhaps, to say in regard to Sivas, that the reformed party in the Armenian church are making great effort to prevent any separation from the old church. Their plan is to reform the church from within. They admit its errors, but strenuously oppose our work by appealing to the Armenians to preserve their nationality. This may account, in a measure, for any falling off in our congregation. The sales of Bibles and Testaments, for the present year, have been, in the city of Sivas, greater than in any previous year, with one exception. Hundreds of men in this city read the Bible, admit the errors of their church, are intellectually convinced of the truth, but nothing more."

*Out-stations.* At some out-stations the work is more encouraging. At Zara, perhaps fifty miles northeast of Sivas, there is "decided progress. A helper, sent there

the last of October, has a school of 42 pupils, and a congregation of 75 on the Sabbath." He is "an earnest man, and is infusing much of his spirit into the whole community."

*Gurun.* Respecting this place, which appears to be about fifty miles south of Sivas, Mr. Livingston writes:—

"Gurun is still without a preacher, though we have made every possible effort to procure one. Mr. Bryant and I had an interesting visit there in October. The people expressed great anxiety for a preacher, and promised well for his support. We have been expecting a man from Harpoot, and made our arrangements accordingly, but now a letter comes saying he will not be able to leave Harpoot before spring. Gurun has already been so long without a preacher that if we disappoint them this time they will give up all hope, and I see not how we shall ever get a foothold there again. As a last resort I shall go there, as soon as the state of the roads will allow, with one of our students, who will teach the children while I do the work of a preacher as best I can. This will interfere seriously with our plans for the winter, but there seems to be no other practicable arrangement. Gurun, as I have mentioned in previous letters, is a most interesting place. Nowhere else have I seen such willingness to listen to our instructions. The whole city seems ready to receive the gospel."

*A New Place Occupied.* We have sent one of our theological students to a village nine hours from here. It is a place where there has never before been a helper, but the people received us with many expressions of gratitude, furnished the teacher with one of the best rooms in the village, promising his food, wood, etc., for the winter. The first day of school there were ten scholars, two of them girls. This was much better than we had hoped. It is a place we have had our eye upon for some time, as we have sold several Testaments there. Wherever we sell a Bible or Testament, we are sure to have a work sooner or later. A man who gives his money for a book reads it, and when he

has read it we say, 'That is the Word of God; follow the teachings of those who instruct you according to that word.' Other places are open to us, but we have no men to send to them. I can say in truth, of the villages about Sivas, they are white for the harvest—ready to receive preachers and teachers.

*A Promising Student.* "I am much pleased with our three young men from Marsovan, [the seminary,] who have completed their first year and come to spend their vacation in our field. One of them is especially promising. He seems ready to make any sacrifice if he may but preach the gospel. He is a native of Gurun, though I first saw him here, at Sivas, where he had come on business, some three years ago. He called on me, bringing an order for money, but it was soon evident that he had come for quite an other purpose than a mere matter of business. I shall not soon forget with what eagerness he took up a Bible lying in my study, and reading passages here and there, asked questions about things which indicated that he was actuated by something more than idle curiosity. I had an interesting conversation with him, learning a good deal of his history. He was about nineteen years of age, the eldest of three children, and his mother a widow. The family were for the most part dependent upon his labors, as a shoemaker, for their daily bread. He had hope, however, he said, that his younger brother would soon be able to support the family, and then it was his determination to acquire an education. After this, whenever he came to Sivas he called to see me, always manifesting the same earnest spirit.

*Faith and Zeal.* "A year ago last summer, when I was at Gurun, he came to me, saying that his mother and brothers were provided for, and entreated that I would secure a place for him in the school at Marsovan. I asked, 'Why do you wish to go to school?' 'That I may prepare myself to preach Christ,' was his reply. But, said I, 'Money is necessary to defray your expenses; where will that come from?' He answered, 'You see this suit of clothes

that I have on. They are old, it is true' (I had seldom seen a poorer suit), 'but by mending I can wear them for a long time. I have also another suit for Sunday, and a few tools. These I can sell for 100 piasters (\$4), which will be sufficient for my books at present, and will also provide me with bread for a little while. When that is gone, I know that God will give me work that I may earn more, because I have given myself and all I have to him.' After some further conversation, I told him he might go to Sivas, and remain there at school until spring, when it would be evident whether he ought to go to Marsovan or not. He came to Sivas in a few days; in March was received into the church; and a short time after entered the theological school at Marsovan. For some days he has been providentially detained here at Sivas, and as I have watched his course and heard his earnest words, it has occurred to me that I ought not to say my missionary life has been a failure if I had no other fruit to show than this young man."

---

#### *Greece.*

LETTER FROM DR. KING, January 24, 1868.

*Again Prosecuted.* The announcement made by Dr. King in this letter will be as unexpected to the reader as was the citation to him. It is hardly to be expected that the result of the movement will now be very serious. He writes:—

"Most unexpectedly I have again been called to appear before a court of justice in this place, to answer to an accusation brought against me by the 'Holy Synod' of Greece. The citation I received this morning. I went immediately to the court, and was examined on the subject of the accusation, which was, that in the little book which I wrote in Greek, and published in 1863, entitled 'Answer of Jonas King to a Pamphlet entitled The Two Clergymen, by the Bishop of Carytia, Macarios Kalliarachou,' I reviled the Christian religion, blasphemed against the most holy mother of God and ever-virgin

Mary, against the worship of the holy images, against the inspiration of the sacred councils, against the divine mystery of confession, against the prayers of the faithful for the dead, and against the divine transubstantiation."

The accusation was signed by the Metropolitan Bishop of Athens, Theophilos, who is President of the Synod, and three other bishops, the 3d of August (15th n. s.), 1863. But the council of the criminal court did not give its opinion till the 20th of September (2d October n. s.), 1866, when the order was issued by that body for my examination. As I was then in the United States, nothing further was done till the present time.

"My answer to the examining judge, who read to me the accusation, was, that in my little book there was no blasphemy or reviling; and that I would give him a copy of the same for him to examine, that he might judge for himself as to the truth or falsehood of the accusation. I also observed, that if there was blasphemy or reviling in my book there was also blasphemy and reviling in Chrysostom and Eusebius, and in the Gospel itself, from which I had quoted in support of the views therein advanced.

"Soon after, I went and got several copies of my Answer to the Bishop of Carytia, and returning to the court I gave him a copy of it for himself, and four copies for the members of the 'Holy Synod,' one for each member, which he promised to give them; and also one to the secretary of the court, at his particular request.

"This is the little book which I believe I mentioned to the Board in some communication in 1863, and the reading of which produced a happy effect on the minds of some of the first lawyers in this place, who declared to me that it was irrefutable, and that I was right and they were wrong.

"The present accusation is essentially the same as that brought against me in 1851, and for which I was tried in 1852, and condemned to imprisonment and exile. Should I again be brought to trial, I do not think a similar sentence would be pronounced against me."

## MISCELLANIES.

## HONOR TO WHOM HONOR.

[This article is furnished for publication in the Herald by a lady of much intelligence, and whose connection with missionaries has been such that she well knows that whereof she affirms. —ED.]

We have sometimes to wait till justice shall be done; and the time seems now to be coming nearer, when *missionaries* shall be appreciated as they deserve, even by the world. Of course it is not to be supposed that the *church* has failed in her duty to them; but we trust the days of abusing and traducing them are past. The world now knows too much.

"Carleton," the correspondent of the Boston Journal, in a letter from Constantinople, speaks pleasantly and brightly of the missionaries there, and their homes; and pays a just tribute to their worth. As I do not belong to the missionary Board, I may notice what he says of "the limited means afforded them," and certain things "*not* furnished by the Board." Most of us know that, in the first place, those who go on a mission expect to "endure hardness, as good soldiers of Jesus Christ." We know also that the Board not only expends all the means furnished, but must sometimes run in debt, while still obliged to turn a deaf ear to many loud calls for preachers, teachers, and books. Thus it is plain that if any are penurious, it is not the directors of this work. They are quite ready to use all the money which the churches will entrust to them, and to give their missionaries all the comforts, all the facilities, which their circumstances will allow.

It is pleasant to see that the same correspondent does justice to the missionary's wife, and appreciates the blessings of a home to the worn and weary worker. Those who would send a man out alone, save in exceptional cases, or where he goes as a pioneer, forget the educating power of a Christian family. Where men are in the habit of beating their wives over the head with a club, it is a lesson louder than any sermon, to see the missionary treat his wife with tenderness and respect.

Where the relation between parents and children is that of tyranny on one side and fear on the other, it is much to see a kind father and fond and obedient children, treating the *mother* also with respect. Heathenism and semi-civilization degrade woman; only Christianity can give her her proper place in the world. A well-ordered home and table, also, to which no mere man is equal, preach an equally powerful lesson to the savage, or even the half-civilized heathen. In spite of all the trials and difficulties which attend the care of a family, an unmarried missionary is but half fitted for his work.

Travelers in all parts of the world are indebted to the missionaries whom they meet for many comforts and attentions. Perhaps no class of men are more often called upon to use hospitality without grudging; and shame be upon the guests who repay this kindness with slander and abuse. Such things have been; and more of this treatment would have been met and exposed, but that the public standard for missionary character is very high, and it would not do for them to "render railing for railing."

Sir Samuel Baker, who has made such a sensation lately by his wonderful Nile discoveries and his pleasant way of telling them, pays a tribute to this same hard-working class of men, perhaps unconsciously, and without intending it. He did not shrink from any hardships, and in one case, where an emergency called out all his energy, he quaintly says, "I worked like a missionary." That is all, but it is worth several pages of panegyric.

Not all travelers have done equal justice. One man received hospitality, and when the wife, in her anxiety to promote the comfort of her guest, brought out her small store of sweetmeats and delicacies, reserved for sickness or other emergency, the return made was the malicious report that they were living in unheard-of luxury! Another famous traveler stayed for weeks in a missionary's house, and made no manner of return for the entertainment, though he was well able to do so,

and knew the great need and poverty of the mission. A donation to the school would not have borne the form of remuneration, yet would have helped the missionary. One man stayed at the house of a missionary, with servants and dogs and horses, made no acknowledgment, in any way, and being a physician, rendered a bill for medical services, after a few moment's conversation with a member of the family !

Such facts only come incidentally to our knowledge. You will never hear the missionary making complaint. He knows what is expected of him. But we did not set out to defend missionaries, least of all in these pages. They have no need; their works speak for themselves. And aside from the churches they have founded, and the souls they have been the means of bringing out of bondage, one of the richest chapters of the world's history, in these days, will be the one which tells us of their contributions to science, to the world's progress, and to the sum of human knowledge. It will be a startling revelation to those who, in their wisdom, decry foreign missions as a waste of time, money, and lives, who cannot see that any good is done, and whose estimate of the worth of a soul is not the same with that of our Master. Each day brings its own new light.

Y.



## SCRAPS FROM ZULU LAND.

OFTEN, what is written to friends with the freedom of private correspondence, would be read with more interest by others than official letters to Secretaries, or communications designed for the press. Portions of a letter from one of the Zulu mission band, to relatives at home, have been placed in the hands of the editor, with liberty to use; and he is sure that the extracts now given will be thought by others worthy of a place in the *Herald*. They bring to view, very pleasantly, some aspects of mission life, and of native Christian character.

*A Meeting of Native Christians.* "Our native yearly meeting. There were five wagon-loads from Amanzimtote, three from

Ifumi, three from Inanda, and one from Umhloti; beside untold numbers of foot-passengers and horseback riders. On their arrival at Umvoti, the chief apportioned them to the people.

"There must be 700 people here altogether. They meet every morning at seven o'clock; then at twelve; and in the evening at half-past six. In the village all is so pretty! — houses whitewashed, extra nice food, extra clothing — it is their great holiday.

"Their missionary gifts are £70 in money and twenty cattle, thus far, and I think they have not finished. The new chapel is crowded. The singers sit in front, and our [native] missionaries, Umbiyana, Benjamin, David, and Hlonono, are here. The singing is fine. At the first meeting, Cornelius of Umhloti preached so well! Then James of Inanda, and so on. The missionary reports have been read. I will copy Umbiyana's and send it. The preaching has all been by the best speakers, and the prayers full of life.

"Umbiyana's people are here, and they brought an ox and seven shillings for their offering. Just out of darkness themselves, they want to give light to others.

"All are so excited about the singing! And Jim says he is quite worn out teaching the tunes, they come to him so much. We have some very fine tunes, and one of the men from another station said: 'When I hear the singing, I am lifted up as if into heaven. It carries me away into the skies, far off.'

"I wish I could give you some idea of the meetings, — such fine speaking, the house crowded, the volume of sound as they sing, the prayers! Indeed, it would have been a thrilling sight to you all, I am sure. Each station has its treasurer, to whom the money is paid.

"Our chief gave them a welcoming speech and a parting address. In the village it was so pretty; the houses full of people, all neat and cheerful! I had many long, interesting talks with them.

"Their tables were spread with meats, potatoes, beans, bread, coffee; with table-cloths, dishes, and everything in good order, all so arranged that you would be quite willing to eat there. The bed-rooms were

fitted up for company, and all so pleasant! The people arranged everything themselves, and the meetings and business were as orderly as in New York, or anywhere. The communion service was very touching and delightful. The aisles were full, and one deacon from each station passed the bread and wine.

*Who are these Christians?* "It was a very touching sight to me to look at that great congregation at the meeting, and to think of the history of one and another,—women who, as girls, had been nearly killed because they wished to be Christians; men who had had all sorts of sufferings and losses for Christ's sake.

"A stranger would say, 'O, they are black people, that is all!' But here was a chief who had given up his position, and all, for God, and is now a pillar in the church. There is a woman who was wounded by seven spears, and would not give up. There a man who was in the bush for weeks, like a wolf, hidden to escape from relatives, and now he is an earnest Christian. And so all had a history, thrilling in itself, if it could be told. It is written in heaven, and their sufferings are not forgotten of God.

*French Missionaries.* "Mr. Coillard and his wife are at Ifumi, and were here at the meeting. They were driven from the Bassuto country by the Boers, and are here temporarily, hoping to return there. It is heart-rending, the story of their sufferings, and those of their Christians. Their church members number thousands. The joy and wonder is, that since they came away, though their stations are burned and they are so much scattered, the work goes on, and they hear that many are becoming Christians from month to month. No missionary near, only the native converts to do anything.

"They have a great many native missionaries in all parts of the country. They are lovely people, these French missionaries; cultivated people, and so full of love and gentleness. The natives speak of them as being full of love, 'like the Saviour.'

*Native Laborers.* "Hlonono is doing well at Musi's station. Benjamin has had great reverses. At the beginning, two girls running away, and one dragged back to heathenism by the hair, and cruelly treated. And then the natives took the alarm and refused to allow any one to go and hear him preach. Now, however, he is beginning to see some light.

"Where Uzobuya goes, Daniel was to have gone, but he is dying—going to a better life. The whole tribe wish to be Christians, and there is an opening for much good. This is my greatest desire, to have all *hear*. It is my one effort to teach my boys to work, and I hope for much. They like teaching better and better, and do more and more of it. There are a great many of them teaching in different places.

"Six of the young men have been out preaching in the kraals. Two of them had a congregation of between 60 and 70 on Sunday, and two others go three times a week, far off in another direction. Two others are going to a chief every Saturday, to stay till Monday, and teach, and preach to the people. I shall miss both, especially —, more than I can tell. He has two classes on Sunday, leads the singing, and is the soul of the evening Bible-class. He must go, however; it is best.

"J. is not yet a member of the church, preferring to wait and prove himself, but if there is anywhere a lovely Christian character I think it is his. The future points to him as a missionary, and I say amen, when the time comes. He says he thinks very many would believe, because God would help him; and his knowledge would help him, though he did not acquire the knowledge for this end."

#### THE MARQUESAS PEOPLE AND MISSIONS.

In his report of a recent visit to the Marquesas Islands and the stations of Hawaiian missionaries there, Mr. Coan, of the Sandwich Islands, states: "The Marquesans are among the most fierce, independent, and savage tribes of men. They have no settled and acknowledged form of government. Every man is a lord

and sovereign in his own eyes. His own capricious will is his only law, and when his passions are up, and lust or vengeance burn within, he little regards the views of others, or looks to the consequences of his conduct. He sends lead or steel to the heart of the one he hates, and no hand stays him; no one reproves. All around him stand aloof and allow his burning vengeance to take effect on its object.

"And thus it is with clans. It is difficult for the people of different valleys to live in peace. Causes of contention, real or imaginary, are constantly arising and provoking deadly hostilities. Every aggression arouses retaliation, and thus the law of vengeance reigns, and descends from sire to son, from generation to generation. A ridge of rocks, a mountain spur interposing, make perpetual enemies.

"The tabu system is the only law which influences the people, and the wild sorcerer the only power they fear. By these diabolical enchantments they are bound as in 'adamantine chains.'

"It is, therefore, hard to approach them with the gospel. All their interests, feelings, tastes, reasonings, associations, and habits of heart and life repel it. All the teachings of their progenitors and prophets are exactly opposite to the pure and unselfish love of Christ. And yet they are being approached. As light and warmth act silently but surely, and as many of the most potent laws of the physical universe are unseen and noiseless, so the light and love and gravitating power of the Gospel are moving and permeating the dead masses of the Marquesans. Scores already appear as true disciples of Jesus. Scores can read the Word of the living God, and it is a power within them. Hundreds have forsaken the tabus, and hundreds more hold them lightly. Consistent missionaries and their teachings are respected. Their lives and persons are sacred, where human life is no more regarded than that of a dog. They go secure where others dare not go. They leave houses, wives, and children without fear, and savages protect them. Everywhere we see evidence of the silent and sure progress of truth, and we rest assured that the time to favor the dark Marque-

sans has come. Many take pleasure even in the stones and dust of that land of howling savages and echoing hills. Faith and patience, embalmed with love, and filled with 'an unction from the Holy One,' will 'inherit the promises,' made to Jesus, and 'He shall see of the travail of his soul and be satisfied.'

#### ZENANA WORK.

MR. WOOD, of the Mahratta mission, reporting the work under his charge in 1867, mentions efforts for women, by native female helpers, thus: "One woman has been employed all the year, and another a part of the year. The latter is the widow of Babuji, one of the early converts of the mission. These women have visited a good many families, and read to them portions of the Scriptures, especially the narratives and parables of the New Testament. They often read from tracts, and always talk about what they read. They sing, too, some of the sweet little hymns we have recently published, which are very pleasing to all who hear them. The simple narrative of their labors, as given in their monthly reports, has been very interesting. I look upon this as a most important department of labor for the good of this people."

#### GIVING AND TRUSTING.

A CLERGYMAN, sending a donation to the Treasurer of the Board, writes: "This is the result of an effort to bring the tithes into the storehouse of the Lord, amid straitened circumstances,—an effort to take higher ground in the Christian life, to live and walk more by faith and less by sight—*by a faith* that takes God's promises of good in this world as the best inheritance, and that invests in them as the best of securities for coming years, and the best and safest 'life assurance' for the benefit of those who may survive.

"Is it not time that Christians should invest less in railroads and government bonds, and more in the Lord's promises? May God move the disciples of Christ,

everywhere, to fill the storehouses for the work of missions; and may he prosper the good work of the Board, with men and women and means, and with a rich harvest of souls in all the fields of its work. How precious the souls for whom Christ died! How infinitely important that they have the gospel, and that Christians give it to them!"

—  
\$5 TOWARDS THE \$2,000,000.

A PASTOR at the West recently sent the following note to one of the District Secretaries of the Board: "I enclose you five dollars. The history is this. Last Sabbath evening was observed as the monthly concert of prayer for the conversion of the world. I took the opportunity to present some extracts from the Board's tract on China; the wonderful opening of that land, and the cost per church member (\$5), of securing two million dollars per annum to carry on the work, and take China for Christ in a few years.

"The impression was evidently good, but as not many of the brethren were present, no practical steps were taken or proposed. But one sister took it for granted that the suggestion of \$5 per church member was made in practical earnest, and was going to be responded to; and so, after our prayer-meeting, she handed me this as her quota, supposing, in simplicity, that the rest would act in the same way. I think 'the rest' will be advised of the matter and prompted. And why should this not be deemed a practical and feasible thing? Is there not virtue enough in our piety to do it?

"N. B. Reckon this a part of the \$2,000,000, and insist on the balance."

—  
\$20 MORE.

THE Treasurer has just received this from a lady in Vermont: "Please find inclosed twenty dollars for the China Mission. I have long hoped that I should live to see China open to missionary labor; and I send this as a thank-offering that I have been permitted to live to this time."

A COSTLIER OFFERING.

THE following note, addressed to the American Board, has also just reached the Missionary House: "China must be saved, and I am willing to devote my life to the work. I am but nineteen years old, and have but a common high-school education; yet, if one of my inexperience and limited knowledge, can labor advantageously, I am anxious to consecrate myself to the work. I love my Saviour, with all my heart and soul, and am willing to renounce the comforts and pleasures of home, and labor with untiring zeal, if I can do aught for the advancement of his cause and kingdom."

—  
MISSIONS IN TURKEY.

A LITTLE book has recently been published\* which, in a chapter headed "The Star in the East," bears gratifying testimony to the beneficial results of missionary efforts. The writer, a son of the missionary Benjamin, who died at Constantinople in 1855, having revisited the land of his birth and childhood, has presented in this volume, in a very pleasant way, "such facts and incidents from his experience and observation as seemed to him best adapted to convey to the reader the most vivid impression of the races and countries of the Levant, their character and condition." The book is not at all upon the subject of missions, and is written "in no sectarian mood;" but, as the author well says, "No work that aims to give a correct view of the various social systems of Turkey, and of the diverse agencies that are agitating or overturning its institutions, can with justice avoid mention of the missions which have already produced such remarkable results, and are yet destined to revolutionize the character of Oriental organizations." In noticing the mission work, therefore, he says:—

"Less than fifty years ago there was not a missionary to any race within the vast territory of the Sultan; Christianity,

\* *The Turk and the Greek: or Creeds, Races, Society, and Scenery in Turkey, Greece, and the Isles of Greece.* By S. G. W. BENJAMIN. New York: Hurd & Houghton. 16mo. 268 pages.

except in name, had no existence; the Bible was not to be found in the vernacular tongues; to abjure Mohammedanism was certain death; and a moral apathy characterized the universal Oriental mind, which seemed effectually to hinder religious and intellectual progress for ages to come. Not half a century has elapsed,—one of the first missionaries sent out still lives, and one of the heroic pioneers, Dr. Goodell, has but recently passed away,—and already we see stations scattered over all parts of the Turkish Empire, from the Danube to the Nile, the centres of Protestant communities, where missionaries are resident, and churches are established with a constantly increasing number of members, while many of the neighboring towns display a rapidly growing interest in the spread of practical Christianity. We see hundreds and thousands who, through violent persecutions, civil disabilities, and contumely, have stood firm in the faith which their conscience has accepted; we see schools where thousands of youth are preparing for future usefulness, and seminaries where pastors have been trained, who are in a large measure supported by the indigent churches over which they are installed; we see the death penalty abolished, and missionaries allowed to labor among the Mohammedans unmolested; we see women learning to read, and to realize that they are intellectual and responsible beings; we see the Protestants constituting a separate civil community, represented by their chosen agent, or head, at the Grand Porte; we see them recognized and respected by the sects which exhausted all human effort to crush the aspiring spirit of religious and civil liberty,—that liberty of conscience unknown before in the East since the creation; and finally, after much tribulation, we see the Protestant a man whose rectitude is honored even by his enemies, whose word is taken as truth, and whose example many would gladly follow if they could muster the moral courage to break loose from the shackles of prejudice or worldly interest which enthrall them....

"This is not all. The results we see are but the blossoms just appearing in the top of the tree, which are destined to cover every bough with beautiful flowers,

that will in time yield an abundant fruition.... When we consider what a revolution has taken place since the missionaries first went to Turkey, forty years ago, what a general commotion has succeeded the profound stupor of superstition which then oppressed Christian and Mohammedan alike, we find abundant encouragement for future effort. To go into the details of the changes in Turkey which are traceable to missions would be to write volumes; those only who have lived there many years can fully realize what has been performed, and how great is the promise for coming ages."

#### BIBLIOGRAPHICAL.

*"Life by the Ganges, or Faith and Victory."*  
By the late MRS. MULLENS, of Calcutta. Philadelphia: Presbyterian Publication Committee. 16mo. pp. 288.

THIS is an American edition of an English work, with some changes by the American editor, Rev. J. W. Dulles, himself formerly a missionary in India. It is a very interesting story, "founded on fact," doubtless, of a Brahmin family, of which first one member and then two others became Christians; and presents much information, not readily found in books, respecting the opinions, feelings, and domestic habits and character of such families, and a very striking view of the sore trials which come upon such converts to the truth, and which their conversion brings upon their heathen friends also. The editor says of the work, in his preface: "It is with no ordinary satisfaction that we give to the American public this unique book, a book which could scarce have been written save by its author. The daughter of one of the noblest of men, the Swiss Missionary Lacroix, she was from childhood intimate with the language, the habits, the ideas of the people of Bengal. As the wife of the eminent Dr. Mullens of Calcutta, and his enthusiastic co-laborer, she made diligent use of her rare opportunities for penetrating the recesses of the Hindoo home, that she might bless the inmates of the Zenana. Hence her ability to lift the veil, and combining imagination with knowledge and

fact, to give us an inside view of a Bengalee home of high rank, and of the bitter conflicts through which its inmates emerge into the light and liberty of Christian life.

"The book was written, primarily, to be read by the people of Bengal in their own tongue. To undergo this ordeal it must

be true to life. The writer therefore subjected it to the criticism of two Bengalee gentlemen. The reader thus has the satisfaction of knowing that whilst he is profoundly interested he is also instructed."

An excellent book for Sabbath-school libraries, for the older classes.

## MONTHLY SUMMARY.

### HOME PROCEEDINGS.

*Condition of the Treasury.* The first six months of the present financial year closed on the 29th of February. The following table will show the amount paid into the treasury of the Board, during this period, as compared with the sum received during the corresponding months of last year:—

	Donations.	Legacies.	Total.
1867-8.	\$163,419 97	\$36,200 36	\$199,620 33
1866-7.	149,883 05	25,725 10	175,608 15
Gain.	13,536 92	10,475 26	24,012 18

The legacies have slightly exceeded the amount anticipated at the beginning of the year; but the donations have fallen decidedly below the sum which the Prudential Committee felt obliged to ask of the constituency of the Board. Consequently, the *expenditures are in advance of the receipts*. Will not the churches, which are to make their collections during the last half of the financial year, keep this fact in mind? Will they not count it a privilege to send the missionaries whatever is needful for the vigorous prosecution of their work?

*A Generous Offer for China.* A gentleman of Montreal offers to the American Board eight hundred dollars per year, in gold, for ten years, and longer if life and means are spared, to support a missionary in China, in addition to those who would otherwise be sent. Where is the man to go? One of the Board's most successful laborers in that field expresses the opinion, that the best men for China are such as have had experience, for a few years, as pastors at home, and are from 28 to 32 years of age. Many things—among them the recent appointment, by the Govern-

ment, of Hon. Anson Burlingame to an important mission to Western powers—indicate that there is increasing readiness in China to receive light and influence from Christian nations. Will not the church of Christ press her missionary work?

FRIENDS of Dr. Goodell may be glad to know, that individuals in Hartford, Connecticut, have recently contributed \$500 to stereotype his sermons in Armenian, and the Church of the Covenant, New York City, Dr. Prentiss pastor, has given \$755.35 to print an edition of the same for circulation in Turkey.

### MISSIONS OF THE BOARD.

*Greece.* A letter from Dr. King (page 125) states that he has been again cited before a court of justice, to answer to an old charge.

*Western Turkey.* A letter from Mr. Livingston, of Sivas (page 125), notices some trying experience at that place, and promising appearances at certain out-stations; and gives a very interesting account of the faith and zeal of a poor young man, who is striving to obtain an education that he may preach Christ.

*Eastern Turkey.* Mr. Barnum's letter from Harpoot (page 117), will be found to have many points of interest. What is said of Diarbekir will recall to the mind of the reader the missionary (Walker) who fell there in 1866, after less than fourteen years of missionary life; but who has left results of labor in that Protestant community, more abundant and

more precious than Christian ministers, at home or abroad, are often permitted to see as the fruit of their life-work. It will be noticed, also, that Mr. Barnum was much pleased with results thus far, and prospects, in the Arabic (Mardin) portion of the field; and specially with the faith and earnestness of the few poor Protestants at Sert. It may be hoped that Mr. Williams's letter (page 120), respecting the visit of Pastor Thomas to the United States, and the propriety of such movements, will be read and pondered.

*Syria.* Mr. H. H. Jessup, now in this country, wrote February 14: "I have one item of most gratifying intelligence from Syria. Rufka, the well-known teacher, [in the girls' boarding-school at Beirut,] has found the Saviour, and is rejoicing in the Lord, consecrating her all to him, and full of zeal for the conversion of souls. Surely this is in answer to prayer, and should call for devout thanksgiving. Several Maronite monks have escaped from their monasteries to become Protestants. Elias, the young man converted a year ago, has gone to labor as a native preacher in the regions around Tripoli, his former home."

*Nestorians.* Mr. Shedd writes, (November 16,) that on the western side of the mountains, the light of truth seems to have opened the eyes of the people to Papal errors; and the results of "a raid upon the Nestorians, by the Chaldean Patriarch, and French monks," have been "very meagre." "Mar Shimon has ceased his persecutions, and there is some prospect of more quietude." The two mission seminaries opened for the winter, with 36 pupils in the male and 32 in the female school. Of the last, "a considerable number" are "new and promising pupils." Priest Yacob, who has labored for some years as a colporter in Russia, chiefly among the Malakans, has been ordained. Mr. Shedd says: "He desired ordination that he might be able to administer the ordinances to the converts he has been the means of gathering among that hopeful Russian sect. He is a man whom we delight to have among us,—so full of the

Holy Ghost and of faith." Four other persons were also ordained, in connection with meetings of "district conferences of preachers and delegates," in the divisions of the Oroomiah field. "One was ordained an Elder, or Priest, and four as Deacons." "The ordaining prayers and laying on of hands were by Mar Yohanan."

A letter from Mr. Cochran, just returned to this mission (page 115), presents a gratifying account of the annual gathering of native helpers; the reports presented, from Tabreez and from Shirwan in Russia especially; and "the cream of the meeting," found in "the devotional exercises."

*Mahrattas.* The case of two young brahmins, and the opposition and riot excited by their embracing Christianity, as mentioned in a letter from Mr. Harding, published in January, will be remembered. The older of the two united with the church at Shalapoor in September last, but the younger was so influenced by the opposition and the persuasions of friends, that he returned to his Hindu relatives. Mr. Harding wrote again respecting him, December 27th: "He returned to us about two months ago. We have thought it best, on his own account and for the effect on the community, to defer his baptism a little longer; but I have now good reason to hope that he is a truly converted young man."

The exceedingly interesting statements respecting this mission field, in an article on pages 107-113, will not be overlooked.

*Madura.* Mr. Herrick writes that he spent the last Sabbath in December at Mallankinaru, at the request of the native pastor, attempting, he hopes not unsuccessfully, to aid in healing certain difficulties in the church there. Two adults were admitted to the church and five children baptized. He states: "We are again threatened with great scarcity of food. Not half the usual quantity of rain has fallen since the first of October; much of the grain in this district is already lost; and if rain does not come very soon—a thing uncommon at this time of the year—there will be a general failure of the rice crop."

Mr. and Mrs. Taylor and daughter, Mr. and Mrs. H. C. Hazen, and Miss Pollock, who sailed from Boston August 10, 1867, reached Madras, after a long but pleasant voyage, on the 29th of December. Mr. Taylor writes that there was some religious interest on board the vessel, so that "the voyage seemed to be blessed to the spiritual good of two or three of the men, while good impressions were made on other minds."

*Ceylon.* Mr. and Mrs. Sanders and Miss Townsend, who sailed from Boston for Ceylon, October 9th, by way of England, reached Jaffna December 18.

*Seneca.* Mr. Wright reports that five persons, from the Tonawanda Reservation, and, also, one who was formerly a member, and one of the oldest boys at the Orphan Asylum, were received to the church on the second Sabbath in February, at Upper Cattaraugus. "Four of these were pagans but a few months ago." The brethren of the church have several times "sent delegations from among themselves to look after this good work at Tonawanda," where several others, recently pagans, appear to have been converted, and where a church organization is desired. "A large share are in the prime of life, and there is a freshness, and an appearance of vitality in their Christian experience, which seem to augur well for the success of such an enterprise." The brethren at Upper Cattaraugus "are beginning to move in the matter of providing support for a pastor"; and in other ways, "have been raising more money than usual for religious purposes."

#### OTHER MISSIONS.

*London Missionary Society.* An enthusiastic meeting was held in Exeter Hall, London, in December last, "to inaugurate the formation of Young Men's Auxiliaries to the London Missionary Society, throughout the kingdom." It was stated that, at that time, the actual expenditure of the Society was at the rate of £20,000 (\$100,000) a year more than its income.

This state of things had come, largely, from a rapid increase, of late, in "the expense of living all the world over"; a called for increase of the missionary force; the formation of societies of their own by Christian denominations which formerly contributed to this Society; and a recent "amazing impulse given to every kind of evangelistic effort at home."

The Society is making an earnest effort to lead the churches among the Negroes of the West Indies to seek, and support, pastors from among their own people, and the Directors have resolved to "limit the staff of English missionaries there to the number of men (13) now in the field."

*South America.* In October last, four persons were received to the church of the Presbyterian mission at Sao Paulo, and six at Brotas.

*China.* The Presbyterian *Record* states: "The report of the Ningpo mission, October 1st, mentions the admission of seventy persons to the communion of the six churches in the bounds of the mission during the preceding year, making the whole number of communicants three hundred and twenty-nine." Since then (November 10) five adults were admitted to the church at Sing-z, in that mission. Ten were admitted in the Canton mission during the same year, and one in November.

The General Assembly of the Presbyterian Church in Ireland has instructed its Board of Missions to "look for and appoint a missionary or missionaries to China."

*West Africa.* The (English) *Wesleyan Missionary Notices* states: "From Abbeokuta intelligence reaches us of a violent outbreak of popular fury, instigated by the Bashorun, and which has issued in the expulsion of both missionaries, and in the temporary suspension of the mission. For some time past, the injurious effects of the civil war in Yoruba have been felt in Abbeokuta, and the natives have looked with sullen suspicion on all Europeans." "On Sunday, the 13th of October, all the mission premises at Abbeokuta, with the exception of those occupied by Mr.

Maser, one of the Church missionaries, were destroyed, and plundered of everything save the clothes the missionaries had on. A chief defended Mr. Maser's place, and the other missionaries took refuge there for a short time."

From the first of August the authorities of the town had been persecuting the Christians, at last destroying a new chapel foundation, burning the houses of converts, robbing them of all their property, imprisoning them, etc., and Mr. Grimmer wrote, November 4th: "I fear it will be a long time before we can occupy Abbeokuta again, unless we could go under British protection." From publications of the (English) Church Missionary Society it appears that a portion of the Abbeokuta community were hostile to the missionaries because their influence was a most effective barrier to the renewal of the slave-trade; yet the violence would hardly have occurred but for political complications with the British authorities at Logos. It is also stated that the present ruler in Abbeokuta attributed the destruction of missionary property to the unauthorized acts of a turbulent populace, and disavowed any intention of injuring the churches; and that a friendly disposition had been manifested, since the outbreak, by some of the war chiefs and by the civil authorities.

It is difficult to get at the exact facts in the case, but it would seem that three or four missionaries of the Church Missionary Society, two of the Wesleyan Society, and one of the (American) Southern Baptist Board were driven away, robbed of almost everything they had; near \$2,000 "in cash and cowries," stolen from the different stations; dwellings, furniture, school-houses, printing-press, and churches mostly ruined.

*The Evangelical Christendom*, for January, states: "In October last, Bishop Crowther, while on a visitation up the Niger, among other places, visited a place called Ida. After some palaver between the bishop and the natives, the latter resolved on detaining the bishop until a ransom, equal in value to one thousand slaves, was paid for his release. Hereupon the vice-consul at the confluence of the Niger, Mr. Fell, and a party of Europeans, proceeded,

in the exploring steamer, to demand the liberation of the bishop. The natives of Ida flatly refused to surrender their prisoner, and a fight commenced, during which Bishop Crowther managed to escape and get on board the steamer. The Europeans then retreated to the shore, and were on board of one of the boats, when the natives poured into it a perfect shower of arrows, one of which pierced the heart of Mr. Fell, who died instantaneously. The steamer then pushed off and returned to Sierra Leone."

*India.* An article in the *Chronicle* of the London Missionary Society, for January, states respecting one field in India: "The Travancore mission has now been established more than sixty years. The settled agencies, which have shaped it into its present form, have been at work just half a century; and none who contrast the present state of the province with what it was when the mission began, can fail to mark the wonderful progress which it has made during these sixty years in every element of true prosperity.... Sound knowledge, and freedom of thought on the most important subjects, prevail to an extent utterly unknown at the commencement of the present century. At the same time, the direct work of the mission has met with the most encouraging success. In the seven districts of the mission, recently reduced to six, the great number of native churches, the large congregations, the number of scholars, the order and general purity of Christian society, and the liberality with which the agencies of the gospel are supported, exhibit that success in a striking manner. The crowning proofs of blessing and prosperity are seen in the congregations prepared for complete self-support; in their great liberality; in the large band of well-educated native preachers and teachers; in newly-appointed elders; and in excellent and tried native pastors."

*Baptist Missionary Union.* A special meeting of the Managers of this Society was held in New York, January 29th, when "the determination seemed to prevail that the work abroad must not be

hindered for want of means." The total receipts of the Union for ten months of the current financial year, to the close of January, were but \$86,036.22, "leaving, in round numbers, \$139,000 to be provided for in the two remaining months."

*Burmah.* The *Macedonian*, of the Baptist Union, for March, gives several interesting items from Burmah. Dr. Wade wrote, October 1: "Sau Quala, our paternal native missionary, refuses a salary, and lives with the Christians wherever he goes, accepting from time to time a contribution from a church or a missionary, for traveling expenses, &c. He is now with his two daughters in Mata, superintending a school, but in very bad health. Help us pray that his valuable life may be prolonged, to direct the mission to the Karen in Siam."

"Mr. Brayton, on account of waning health, had contemplated returning to his native land; but the Karen having heard of it, made his case a matter of united prayer. Without any apparent reason, except that God is a hearer of prayer, he began at once to recover, and will continue to pursue his work."

A letter from Mr. Norris, of Maulmain, says of the meeting of the Convention in that place, that it was a season of deep interest and great profit. "Unbroken harmony and good feeling pervaded all the deliberations; but the devotional part of the exercises was especially precious and encouraging. The native delegates showed such tokens of spiritual earnestness and power, such an advance towards Christian manhood, as to give us all abundant occasion to take renewed courage and go forward."



#### DEATHS.

AT Ashburnham, Mass., January 17, Miss Catharine Fuller, many years since — from 1829 to 1836 — a teacher in connection with the Cherokee mission.

At Harpoort, Turkey, December 31, 1867, Mrs. Lucretia L., wife of Rev. Henry S. Barnum, of the Eastern Turkey mission. Mrs. Barnum had been but a few months in the foreign field, but she had already

greatly endeared herself to the mission circle. Her husband had been seriously ill, and her care of him probably brought on her own sickness. Mr. Allen wrote, January 6th: "Mr. Barnum was just beginning to get about when Mrs. B. was taken sick, with what proved to be a malignant form of typhus fever. For more than a week we watched at her bedside with alternating hope and fear; but all our efforts were unavailing. She sank rapidly under the disease, and at the close of the last day of the year she fell asleep in Jesus. . . . We are left a stricken band. Though our departed sister had been here so short a time, our hearts were drawn to her as to one who had been with us for years. Her love to all made her beloved by all our circle. Her love for the Master's work, and her hearty sympathy with us in it, made us hope that she was to be an instrument of much good. She had given herself with enthusiasm to the study of the language. But the Master has called her to a higher service."

Another letter from Harpoort states: "Mrs. Barnum's was one of those quiet home-lives which present few salient points for an obituary notice. It was a power for good to those who came within the circle of its influence, but that power was exerted so quietly and constantly, that those even upon whom it acted were often almost unconscious of it.

"She was born in Guilford, Conn., March 11, 1841, and spent her whole life, until her marriage, in May last, at the old homestead. She united with the First Congregational church in Guilford at the age of twelve, and when very young felt a desire to be a missionary. At the age of sixteen she lost her older sister; and two years later her mother died, leaving her to take the mother's place to the four younger members of the family — one of them but six years of age.

"For two seasons she took charge of a neighboring school, in addition to her household duties, and found teaching a most congenial and delightful work. Still she felt that her sphere was *home*, and when invited to share in missionary work and a missionary home, it was not till after much prayer that she could consent to

leave her father's house, and trust the dear ones there to the care of the Father in heaven.

"After receiving many kind and substantial tokens of regard from her numerous friends, she sailed in July last, with her husband, for her new field of usefulness. They reached Harpoot September 26th, and her life closed with the old year, December 31st, just before sunset. No other adult member of the station has died since the work began here, and it seems a strange providence which has called her away so soon. Yet her life here was not in vain; for her uniform sweetness of disposition, and her childlike trust in God, (often spoken of since her death,) have left behind a heavenly influence to bless us who survive.

"During her few lucid moments she gave gratifying evidence that the Saviour was with her. In a somewhat incoherent prayer, but two or three hours before her death, she repeated over and over again, 'Washes away all sin. Washes away all sin.' How soon she had done with sin, forever!"

The death of Rev. Edward Johnson, of Waioli, Sandwich Islands, is reported, as announced by telegraph from San Francisco. Mr. Johnson sailed in the *Morning Star* a few months since, from Honolulu, to visit the Micronesia mission, and the statement is that he died there. No letter announcing the death has yet been received.

## FOR THE CHILDREN.

### A LETTER TO THE CHILDREN.

DEAR CHILDREN,—I have been asked to write something for you, to be printed in the Missionary Herald. But do children read the Herald? Yes, I know of some boys and girls who will read every word of any letter if it is only written in a story form, so that they can understand it. They have invested some of their money in the missionary cause, and you know that all sensible people are very particular to find out all they can about that in which they have invested property.

I know of some children in this land who will be delighted to read a story in the Missionary Herald, because they were born and have lived away off, thousands of miles, among the people who are being brought out of darkness into the blessed light of the gospel. And these children have been real missionaries themselves, in a great many little ways, without knowing it. I, too, was once a missionary, and I remember one little boy, the son of a missionary, who lived not far from where the Garden of Eden was. He used often to eat fish for his dinner, that were taken in a great net from the river Tigris, which in the Bible is called "the great

river, which is Hiddekel"; and it was, you know, one of the four rivers that flowed around that beautiful Garden of Eden. He used to talk with the native people, in the Arabic language, quite as readily as with his parents in English; and every Sabbath evening, at family prayers, his father would ask for an account of the sermon which he had preached. The students, and the native members of the family, would tell all they could remember, and then this boy, nine years old, would repeat much more; and his little sister would also have something to tell.

Often, the native people, on calling and finding his father engaged, would ask this little boy to explain to them the meaning of some things in the Bible. He could also give them a great deal of information about the way things are done in America.

But more than all this, the obedient and truthful life of these children made a great impression upon the people. When they went to call or visit at the houses of their native friends, sweetmeats were always placed before them; but if they had been told by their parents not to eat them away from home, they always obeyed. The native people would look on and

[April,

wonder, and admire such conduct. They would talk about it, and would begin to feel that this was indeed the way—the Bible way; and then they would try more and more to make their own children obedient. I remember this boy and his little sister were once urged very much to eat some of the tempting sweetmeats, and were told that their parents would never know anything about it. But this was no reason in their minds. The people loved these children, and they remember this little story to tell to their children now; and although the missionary-boy and his sister left their parents and came to this land four or five years since, they are still remembered, yes, and prayed for, by those far-off people. When I left there, a few months since, to return to my native land, I brought from them, for these children, many a message of love, and a large tin of *sweetmeats*, put up with special care. One young man, himself preparing to be a preacher, pulled off from his finger a gold ring, and sent it to his good friend, the missionary's son; and, oh, I can't tell you how many times it was enjoined upon me to tell him that he *must* come back to them, and be their missionary.

I could tell you more, but you will not like my stories if they are too long. Can you not be missionaries while yet you are children—doing some little work in Christ's vineyard every day? And will you not pray God to prepare your minds and hearts, that when you are men and women you may be able to do a great work for him somewhere in this wide and wicked world? Let your daily prayer be—"Lord, what wilt thou have me do." E. H. W.

#### A CHILD'S GIFT.

A PASTOR writes to the Treasurer: "A little girl, about six years of age, rapped at my study-door a few days since, and when I opened it she said, with much animation,—'I have come to bring you fifty-two cents for the poor heathen children, that they may learn about Jesus. My mamma gave them to me to buy candy, but I thought I would save them for those poor children.' Wasn't that better than buying candy?"

#### GIFTS FROM FREEDMEN.

SOME time since, a teacher among the freedmen at Okalona, Mississippi, sent a contribution of \$6.90 from them to the American Board. Now she has sent \$2.05 more, and she writes: "Last month the 'missionary nuts, missionary milk,' etc., amounted to \$1; and when this fact was announced in Sabbath-school, a number of the men immediately stepped forward, unsolicited, and handed me fractional currency amounting to 75 cents, and one of the teachers added 25 cents. The five-cent coin was afterwards brought me by 'Uncle Sampson,' — a hoary-headed freedman, — who is the only Presbyterian on the place. He says he has 'always been doing something for the missionary,' ever since he was sixteen years old. The good old man has not seen one of his seven children in forty years—a fact illustrating the *blessings* of slavery."

#### NOT RUINED BY GIVING.

"THE comment of a colored preacher on the text, 'It is more blessed to give than to receive,' is imitable for its point as well as eloquence. 'I've known many a church to die 'cause it didn't give enough; but I never knowed a church to die 'cause it give too much. Dey don't die dat way. Brederen, has any of you knowed a church that died 'cause it give too much? If you do, just let me know, and I'll make a pilgrimage to dat church, and I'll climb by de soft light of de moon to its moss-covered roof, and I'll stand dar and lift my hands to heaben and say, 'Blessed are de dead dat die in de Lord!'"

#### AN ONLY DAUGHTER'S SAVINGS.

A LETTER has come to the Treasurer, from Pennsylvania, which says: "Inclosed are \$2.23, the contents of the saving's-box of Virginia B——, of this place, and donated to the A. B. C. F. M. by her mother, who devotes the little treasure of her only daughter, now dead, to the cause of missions, as the best and *only* use she can consent to put it to."

**TO CHRISTIAN WOMEN, IN BEHALF OF THEIR SEX IN HEATHEN LANDS.**

It is a well-known fact, that the degradation and wretchedness of women, in heathen and Mohammedan countries, is one of the greatest obstacles to the success of the missionary enterprise. Hitherto, the various missionary Boards have operated among them, as far as possible, through the wives of missionaries, and in some instances have sent out single ladies as teachers, especially to their own sex.

At present, the opportunity for such labor is greatly enlarged, and the time seems fully to have come, to extend the blessings of the gospel to the women of heathen lands. Barriers which have so long stood in the way are breaking down, and at many points, already, there is nothing to prevent such efforts, while there is every reason to believe that the field will now open as fast as the church will be ready to occupy.\*

God, who knows how to secure the proper means for the accomplishment of his own will, has touched the hearts of Christian women in this city, and caused them to feel that his providence is pointing out a work peculiarly befitting their own sex; and can there be any thing more appropriate than for woman, elevated by the gospel to the high position she holds in Christian lands, to extend the helping hand to woman "sitting in the region and shadow of death"—ignorant, degraded, and perishing for lack of vision?

As, during the war, there was a supplemental work for woman to do, which could be done by none so well, so in the conflict of the church with heathenism, there is a place for woman in the consecrated host, which she may not refuse to occupy and be guiltless.

This call is manifestly of the Spirit; for while Christian sisters here were asking—"Lord, what wilt thou have us to do in this work?" the servants of God on missionary ground have had their minds drawn to this subject with deep solicitude and anxiety; and one writes from a distant field, to the Board at home, for permission to spend a year in this and other lands, in awaking women to the solemn duty of caring for their sex abroad. Shall this call be heeded? Can we enjoy the refinements and luxuries of our Christian homes while turning a deaf ear to their piteous appeals for the bread of life; or think of them, insensible it may be of their degradation, and not have our hearts aroused for their elevation?

At the present moment, earnest calls are addressed to the American Board for female laborers to go abroad, while devoted, well educated Christian women are offering to go; but they cannot be sent without additional means. Shall they be sent? Shall we participate, by our sympathies, our prayers, and our contributions, in the blessed work?

As the call for extra funds, to accomplish this, is imperative, it seems desirable that there should be some organization in all our churches, to diffuse information, enlist the proper interest, and secure contributions.

A Society has recently been formed for this purpose, under the auspices of the American Board of Commissioners for Foreign Missions, and we earnestly invite you to coöperate in the work. If it meet your approbation, we greatly desire that you will join us, in the formation of societies auxiliary to the New England Women's Foreign Missionary Society, that we may, by a large membership in every church, present our united offering, as one great Christian sisterhood, to that Saviour who has done so much for us.

Circulars, giving the principal articles of our Constitution, will be sent, upon application to one of our Corresponding Secretaries,—Mrs. Miron Winslow, 197 Boylston Street, Boston, or Mrs. David Coit Scudder, 9 Brookline Street, Boston,—to whom all communications relating to the work of the Society may be addressed.

Mrs. ALBERT BOWKER, *President.*  
Mrs. J. A. COPP, *Recording Secretary.*

BOSTON, March 9, 1868.

\* Rev. Dr. Clark, Secretary of the American Board.

The receipts of the New England Women's Foreign Missionary Society, since its organization early in February, to March 9th, amounted to \$1,177.25. The following ladies of Boston have been constituted Life Members, by the payment of \$25 each:—

*Old South Church:* Mrs. James F. Baldwin, Mrs. J. C. Howe, Mrs. Charles Stoddard, Mrs. Wentworth, Mrs. Frederick Allen, Mrs. Plummer, Mrs. Cragin, Mrs. Alpheus Hardy, Mrs. Samuel Johnson, Jr., Miss E. Davis, Miss Mary S. Fowler, Mrs. Homer Bartlett. *Maverick Church, East Boston:* Mrs. Albert Bowker, Mrs. S. N. Stockwell, Mrs. Luther Wright, Miss Elizabeth Hammel. *Shawmut Congregational Church:* Mrs. Frederick Jones, Mrs. H. H. Hyde, Mrs. John Duff. *Essex Street Church:* Mrs. H. B. Hooker, Mrs. H. Durant, Miss C. Newman, Vida Scudder, Mrs. A. Wilkinson, by John Tappan, Esq., Mrs. J. H. Kimball, by John Tappan, Esq. *Mount Vernon Church:* Mrs. Safford, Mrs. Miron Winslow, by Mrs. F. Allen, Mrs. Freeman Allen. *Park Street Church:* Mrs. Samuel Hubbard, Mrs. H. T. Eustis. *Central Church:* Mrs. Benjamin E. Bates.

The Treasurer of the New England Women's Foreign Missionary Society acknowledges the receipt of \$10 from H. M. W., Rome, Oneida County, N. Y.

Until the 1st of November next, donations may be sent to Mrs. Charles Stoddard, 124 Beacon Street Boston; the Treasurer of the Society being absent.

### DONATIONS RECEIVED IN FEBRUARY.

MAINE.		
Cumberland co. Aux. Soc.		
Yarmouth, A friend,	10 00	
Franklin co. Aux. Soc. Rev. I.		
Rogers, Tr.		
Wilton, Cong. ch. and so.	19 00	
Lincoln county.		
Bath, Winter st. Cong. ch. and so.	701 33	
Thomaston, Cong. ch. and so. (of wh. Legacy of Ellen Robinson, 10 ;)	31 30	732 63
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Bangor, 1st Cong. ch. and so.	55 41	
Somerset county.		
Anson, Cong. ch. and so.	8 00	
Waldo county.		
Searsport, 1st Cong. ch. and so. m. c. 2 mos.	10 58	
Washington county.		
Harrington, Elizabeth A. Carleton, Machias, A friend,	2 00	5 00—7 00
York co. Conf. of Ch's.		
Limerick, Cong. ch. and so.	5 00	
Saco, Benevo. Soc. of 1st Cong. ch. and so. m. c.	14 50—19 50	
	862 12	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. Geo. Kingsbury, Tr.		
Hinsdale, Cong. ch. and so.	13 00	
Keene, Ladies Hesbon Soc. for Indian Missions,	25 00	
Swanzey, Cong. ch. and so. m. c.	11 09—49 09	
Grafton county.		
Bath, Mrs. M. W. Mann,	5 00	
Bristol, Cong. ch. and so.	5 00	
Hanover, Mrs. H. N. Thompson, for China,	10 00	
North Groton, Parker Blood,	1 00	
Piermont, Mrs. A. L. Marden,	10 00	
Plymouth, Cong. ch. and so. coll. 12, m. c. 19 33;	31 33	
West Lebanon, Cong. ch. and so.	50 00—112 33	
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, C. M. Boylston, to const.		
LUCY F. BOYLSTON, H. M. 100; L. F. Boylston, to const. C. M. Boylston, H. M. 100;	200 00	

  

		Brookline, Cong. ch. and so.	24 00
		Hancock, Cong. ch. and so.	30 00
		Nashua, Pearl st. Cong. ch. and so. of wh. m. c. 33 61;	80 83
		New Ipswich, Cong. ch. and so. (Ladies, 39 11; Gents, 25 89, less cft. 25c;) 64 75; Rev. Samuel Lee, 10;	74 75—409 08
		Merrimack co. Aux. Soc. George Hutchins, Tr.	
		Concord, South Cong. ch. and so. to const. Mrs. E. W. UPHAM, H. M. (100 50, less cft. 50c;) 100; a friend, 13;	118 00
		Fisherville, Rev. A. W. Fiske,	30 00
		Hopkinton, Rev. John K. Young, D. D.	16 00—139 00
		Rockingham co.	
		Derry, 1st Cong. ch. and so. to const. Mrs. S. D. PARSONS, H. M. ann. coll. 90 53, m. c. 29 74;	120 27
		Hampton, Cong. ch. and so. add'l, 18 82, less cft. 50c;	15 32
		Raymond, Cong. ch. and so.	84 50—173 09
		Stratford co.	
		Tamworth, a friend, for China, by Rev. S. H. Riddell,	10 00
		Wolborow, Cong. ch. and so.	12 60—22 60
		Sullivan Co. Aux. Soc. N. W. Goddard, Tr.	
		Claremont, Cong. ch. and so.	101 45
		Washington, Cong. ch. and so. 1 09;	
		Mrs. Dea. Harthon, 1;	2 09—108 54
		Smoky Hollow, Joseph B. Marstin,	1,008 73
		10 00	
		1,018 73	
VERMONT.			
Addison co. Aux. Soc. A. Wilcox, Tr.			
New Haven, Cong. ch. and so.			
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.			
Barnet, Cong. ch. and so.			
Hardwick, Cong. ch. and so.			
St. Johnsbury, North Cong. and so.			
44 25; Friends, 300;			
Chittenden co. Aux. Soc. E. A. Fuller, Tr.			
Jericho, Mrs. David Hutchinson,			
Jericho Centre, Ladies Cent. Soc.			
Wincooski, Cong. ch. and so.			



Middlesex Asso'n. John Marvin, Tr. East Hampton, North Cong. ch. and so., Jan'y coll.	21 00		Albion, Pres. ch. 99.05, less exec. and adv. 35c.	98 66
Hadjime, Cong. ch. and so., with prev. donation, to const. WILLIAM SPENCER, H. M. coll. 48.75, m. e. 28.55;	72 30		Angelica, Vial Thomas, Attica, 1st Cong. ch. and so.	10 00 35 63
Lyme, Grassy Hill Cong. ch.	25 00		Aurora, Pres. ch. to const. Mrs. M. B. MARTIN, H. M.	100 00
Old Lyme, Cong. ch. and so., Miss. See.	30 00		Camden, 1st Pres. ch. ann. coll.	32 35
Old Saybrook, 1st Cong. ch. and so.	165 00—314 90		Catskill, Pres. ch. m. e.	27 35
New Haven City. F. T. Jarman, Agent. Yale Miss'y Soc. 28.12; Centre Cong. ch. and so. m. e. 26.87; Davenport Cong. ch. and so., m. e. 9.40;	64 39		Cazenovia, a lady	5 00
New Haven co. East Aux. So. F. T. Jarman, Agent.			Clinton, Pres. ch., Ladies of Hough- ton Seminary, to const. CLARA E. FLOWER, Phelps, N. Y., H. M.	100 00
Guildford, 1st Cong. ch. and so. 95; Mrs. Joel Tuttle, for a Nestorian native preacher, 100;	198 00		Clyde, Pres. ch.	61 50
Madison, Cong. ch. and so. m. e.	70 06		Cooperstown and vic., Female Miss'y Soc., with prev. dona. to const.	
Northford, Ladies' Miss'y Asso.,	24 75—292 81		Mrs. F. A. Lee, H. M.	86 25
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs. Boursh, New Concord Cong. ch. and so. m. e.	8 00		Corfu, Pres. ch. m. e.	6 00
Franklin, Cong. ch. and so., annual coll.	33 92		Crary's Mills, Cong. ch. and so. 15, Rev. W. W. Warner 10;	25 00
Lebanon, Goshen Cong. ch. and so., to const. DAVID GEER, H. M., ann. coll. 116.75, m. e. 40.57; a lady, 10;	167 32		Danville, Pres. ch. to const. Rev. SAMUEL JESSUP, H. M.	100 79
Norwich, Broadway Cong. ch. and so. m. e. 20.31; 1st Cong. ch. and so. m. e. 8.86; 2d Cong. ch. and so. m. e. 5.08;			De Kalb, A New Subscriber to the Her- ald,	10 00
Tolland co. Aux. Soc. C. H. Dilling- ham, Tr.	31 19—303 37		Dryden, Pres. ch.	22 00
Coventry, Village Cong. ch. and so.			Gloversville, Cong. ch. and so. add'l, (of wh. from Mr. and Mrs. U. M.	
43.05; Erastus Talcott, 10;	53 05		Place, to const. Mrs. SUSAN FOX AND MRS. JULIA McDONALD, H. M. 200;	
Mansfield, Cong. ch. and so.	44 50		D. S. Tarr, 25; Mrs. Burlingame, 25; S. S. Mills, 20; cash, 5; with prev. dona. to const. D. H. Tarr,	
Union, Cong. ch. and so., add'l,	1 00		CALVIN WARDWORTH, CHARLES N. WHEELER, and GEO. M. THOMPSON, H. M.	
West Stafford, Cong. ch. and so., coll. 22.60; Albert N. Davis, de- ceased, 20;	42 60—141 15		275 00	
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.			Greenpoint, J. H. P.	2 00
Central Village, Cong. ch. and so. m. e.	57 50		Holley, Mrs. Olive C. Bushnell,	10 00
Chaplin, Cong. ch. and so., to const. M. S. PRESTON, H. M., Gents' As- so., 42.25; Ladies' Asso., 38.75, m. e. 58;	140 00		Horse Heads, Pres. ch. with prev. dona. to const. ANNA J. CARR, H. M.	32 00
Thompson, Cong. ch. and so., to const. LOWELL HOLBROOK, and CHARLES HOSFORD, H. M.	200 00		Ithip, Maria Brewster,	4 00
Woodstock, 2d Cong. ch. and so., add'l,	9 15—406 65		Jamestown, Leavitt Hallcock,	1 00
	1,939 46		Kiantone, Cong. ch. and so. m. e.	5 00
			Livonia, Pres. ch.	73 02
NEW YORK.			Lockport, 1st Pres. ch.	140 00
Geneva and vic., W. H. Smith, Agent.			Mechanicville, Pres. ch. m. e.	5 60
Geneva, Pres. ch. m. e. 6 mos., 34.32;			New Lebanon, R. H. Wilbur, 5, J. B. Peabody, 5;	
W. H. S. 10, (less exec. 11c);	44 21		Oakfield, Pres. ch.	10 00
Monroe co. and vic., Wm. Ailing, Agent.			Pavilion, Pres. ch.	40 50
Rochester, Central Pres. ch. m. e. 181 55			Perry Centre, Cong. ch. and so.	3 50
Webster, Rev. Robert McMarth,	4 00—185 55		Pine Plains, Pres. ch.	41 00
New York and Brooklyn, Agency of the Board Bible House.			Pittsford, Pres. ch.	11 50
Of wh. from Madison Sq. Pres. ch. F. Marquand, 1908.66; 4th Avenue			Poughkeepsie, Rev. T. S. Wickes, 50;	23 05
Pres. ch. (of wh. from Mrs. H. I., 500, m. e. 20.50;) 520.50; Church of the Pilgrims, Brooklyn, (of wh. from J. R. Taylor, 100; Mrs. Sal- lars, 50; R. H. Babcock, 50; Mrs. Wright, 25;) 225; Brieck (O. S.)			Mrs. D. Hale, 10;	60 00
Pres. ch. Norman White, to const. F. B. WHITE, and NORMAN WHITE, Jr., H. M. 200; Harlem Cong. ch. and so. m. e. 25; Union Theol. Sem. m. e. 24.80; 7th Pres. ch. m. e. 17; R. T. 50; "Missionary Box," 25; H. H. Anderson, 20;			Rochester, 1st Pres. ch. 175.75, G. C. Buell, 100, Miss P. Fobes, 10; Ply- mouth Cong. ch. and so. W. S. Lee, 20;	305 75
Syracuse and vic., Henry Babcock, Agent.			Troy, H. G.	69 10
Syracuse, 1st Pres. ch. ann. coll. (of wh. from P. W. Fobes, to const.			Walton, 2d Cong. ch. and so.	50 00
MARY A. FOBES, H. M. 100);	2,975 96		Washington Ville, 1st Pres. ch.	32 10
			Waterloo, Pres. ch. m. e.	20 44
			Wheeler, Pres. ch.	36 56
				3 00-2,191 59
				5,840 81
Legacies.—Canandaigua, Mrs. C. M. Davis, by Sterling Smith, Ex'r, \$33,000, less tax,				
				2,820 00
Rochester, Harvey Lyon, add'l, by Frederick Starr, acting Ex'r, Springfield, Benjamin Bathbun, int.				500 00
				72 73-8,302 73
				9,228 64
NEW JERSEY.				
Belvidere, 2d Pres. ch. m. e.				151 28
Jersey City, 2d Pres. ch. m. e.				75 00
Madison, Edward Pomeroy,				50 00
Morrisstown, a colored man, for the				
Bulgarian Missions,				
Newark, 2d Pres. ch. (of which from Young People's Miss'y Soc. to const.				
A. S. HOLBROOK, H. M. 121.41; j				
348.28; C. S. Haines, 40; Mrs. A.				
Beach, 10;				
Perth Amboy, a lady,				
Springfield, O. L. Kirtland				
				398 28
				25 00
				10 00-711 56

PENNSYLVANIA.			
By S. Work, Agent.			
East Whiteland church,	18 06	Greenwood, Pres. ch.	20 25
Delaware Water Gap, Mountain Pres.		Indianapolis, Plymouth Cong. ch. and	
ch. m. c.	5 00	so.	30 00
Newville, Isabella McLaughlin,	10 00	Jordan Village, Pres. ch.	1 65
Norristown, Central Pres. ch.	96 07	Middletown, Pres. ch.	2 00
Philadelphia, Olivet Pres. ch. to		Pleasant Ridge, Pres. ch.	2 85
const. J. C. CHANCE, H. M. 326.54;		Putnamville, Mrs. Anne Williams,	1 00
Pine st. Pres. ch. 193.73; Coates'		Rising Sun, Pres. ch.	15 00
st. Pres. ch. 42.50; Bethesda ch.		Vandalia, Pres. ch. 2.35; Rev. S. Ward,	
35; Rev. Jeremiah Miller, 15;	612 77—741 90	2;	4 35—331 50
Buchanan, Rev. T. Edwards and wife,	2 00	ILLINOIS.	
Erie, Abraham Reed, deceased, by R.		Altona, a family collection,	3 20
S. Thomson, Muskegon, Mich.	30 00	Augusta, Pres. ch. coll., in part,	21 00
Lock Haven, G. B. Parkins,	2 66	Aurora, New England Cong. ch. and	
Philadelphia, 1st Pres. ch. and cong.		so., with prev. dona., to const. Mrs.	
(of which from Rev. Albert Barnes,		JANE W. EBBS, H. M., coll. 61.40,	
200, F. L. Bodine, 200, James Bay-		m. c. 18;	
ard, 125, Alexander Fullerton, 100,		Bethel, Pres. ch.	79 40
W. L. Hildebrand, 100, Ambrose		Chicago, 23 Pres. ch. (balance) 110.63;	
White, 100, S. H. Perkins, to const.		Calvary Pres. ch. m. c. 13 23; 8th	
CLARA MITCHELL, H. M. 100, G. S.		Pres. ch. m. c. 12.95;	
Haines, 100, J. S. Earle, 50, William		Crystal Lake, S. S. Gates, to const.	136 81
Purvis, 30, G. W. Toiland, 25, Lewis		REV. SAMUEL C. HAY, H. M.	100 00
Hill, A. R. Perkins, W. G. Crowell,		Dallas City, 1st Cong. ch. and so.	12 00
24 each; S. C. Perkins, J. B. Gert,		Elmwood, Mrs. Hotchkiss,	3 00
L. C. Jones, A. K. S., 10 each; J. C.		Hamilton, Cong. ch. and so.	11 80
Clark, 5, J. E. Brown, 5, Ladies,		Lake Forest, Pres. ch. m. c.	10 00
719.50, m. c. 243.91; 12,203.41; S.		Mendon, Cong. ch. and so. coll.	25 70
W. L. for China, 500; J. D. L.		Montebello, Cong. ch. and so.	24 70
50;	2,753 41	Oak Park, Ind. ch. m. c.	12 75
Providence, Welsh Cong. ch. and so.,		Ontario, Cong. ch. and so.	18 00
annual coll., to const. Rev. DAVID		Ottawa, Plymouth Cong. ch. and so.	22 27
PARRY, H. M.	50 00	Quincy, 1st Cong. ch. and so.	55 85
Troy, S. W. Paine,	25 00—2,863 07	Springfield, 2d Pres. ch., of wh. from	
		Joseph Thayer, to const. Rev. G. H.	
	3,604 97	ROBERTSON, H. M. 100; Mr. and Mrs.	
DELAWARE.	12 53	L. C. Boynton, 25; E. B. Hawley,	
Christiana, Pres. ch.		10; coll. 215;	350 00
Wilmington, Hanover st. Pres. ch. Fe-		Tuscola, Pres. ch.	11 35
male Missy Soc., with m. c. coll., to		Will, Pres. ch.	5 00
const. Mrs. SAMUEL BARR, H. M.	23 10—35 63	Woodburn, Cong. ch. and so., annual	
		coll., of wh. from A. L. Sturgis, 50; 150 00—1,062 33	
MARYLAND.			
Baltimore, 1st Cong. ch. and so.	40 00	MICHIGAN.	
VIRGINIA.		Ann Arbor, Friends, 129.72, less exec.	
Arcoia, E. S. Ely,	4 00	32d;	129 40
SOUTH CAROLINA.		Birmingham, Pres. ch., coll. 31.30, less	
Dathaw Island, Mr. and Mrs. R. D.		exc. 15e.;	31 15
Woods, to const. G. M. Wells, Saint		Detroit, 2d Cong. ch. and so. ann. coll.	58 00
Helena Island, S. C., H. M.	100 00	Lansing, 1st Pres. ch.	30 18
TENNESSEE.		Midford, P. S. Hubbell	3 00
Knoxville, Mrs. L. N. Prescott, by Rev.		Saugatuck, a Friend,	1 00
R. B. Howard, Farmington, Me.	1 00	Sault Ste Marie, 1st Pres. ch.	5 00
OHIO.		Sunfield, Pres. ch.	10 00—297 73
By William Scott, Agent.			
Cincinnati, 1st German Pres. ch.	11 00	MINNESOTA.	
Ripley, Pres. ch. m. c.	9 00—20 00	Bloomington, Oak Grove Pres. ch. and	
Bazetta, Silas Leonard,	10 00	cong., annual coll.	24 00
Dresden, Pres. ch.	61 50	Chatfield, Pres. ch.	20 00
Ellsworth, Hiram Taylor,	2 00	East Prairieville, Cong. ch. and so.	7 50
Kinsman, Pres. ch., (of which from J.		Excelsior, Cong. ch. and so. m. c.	10 00
Christy, B. Allen, T. Kinsman, 10		Mankato, 1st Pres. ch. m. c.	4 15
each, coll. 35, m. c. 15;		Owatonna, J. Arinston, by Rev. L. S.	
Lima, 2d Pres. ch.	80 00	Griggs,	2 00—67 65
Painesville, 1st ch. (S. T. Ladd, Tr.)	21 85		
Putnam, Pres. ch. and cong., (of wh.	137 00	IOWA.	
from Mrs. C. W. Putwin, to const. C.		Colesburg, Rev. L. P. Mathews,	2 00
W. Potwin, H. M. 100, J. M. Brown,		Davenport, Ger. Cong. ch. and so. m. c.	5 50
to const. himself H. M. 100,) — both		Dubuque, Cong. ch. and so., (of wh. a	
of Zanesville, Ohio,	402 53	silver-wedding thank-offering from a	
Rome, Pres. ch., (of wh. from H. Arnold,		pastor and wife, 25;) to const. W. C.	
20, Rev. W. F. Millikan, 10,		CHAMBERLAIN, H. M.	100 00
E. Chester, 1;)	42 15	Franklin, Cong. ch. and so.	5 00
South Amherst, Cong. ch. and so.,	6 00	Grinnell, Cong. ch. and so.	25 00
Vienna, Pres. and Cong. ch. and so.,		Quasqueton, Rev. J. H. Langpaap, and	
coll. 16.35, Rev. X. Beets and family,		Germans, 2.50, Rev. A. Manson, 1;	3 50
10;	26 35—789 38	Seventy-six, Cong. ch. and so.	3 00
	809 38	Tipton, Samuel Daniels,	5 00
INDIANA.		Waterloo, Pres. ch.	31 00
Bedford, Mrs. L. K. B.	5 00	Yankee Settlement, N. G. Platt, for	
Crawfordsville, Pres. ch.	140 00	China,	5 00—155 00
Evansville, Pres. ch.	89 40		
Fort Wayne, Pres. ch., balance,	20 00		
		WISCONSIN.	
		Beloit, 1st Cong. ch. and so., Ladies'	
		Miss' Assoc.	27 75
		Black Earth, Cong. ch. and so.	14 85
		Cambria, Mrs. Nancy J. Williams, 5,	
		Mrs. Hannah Owens, 4.01;	9 01
		Fort Atkinson, Cong. ch. and so. m. c.	7 50
		Green Bay, Pres. ch.	52 00

[April.

Hazel Green, E. W. Prentiss, 5; Mrs. Abigail Curtis, 10;	15 00	
Lancaster, Cong. ch. and so.	8 25	
Lodi, Pres. ch. m. e. and s. sch. coll's,	29 00	
Mineral Point, Pres. ch.	14 00	
Rosendale, a sister's quota, towards the \$2,000,000 for China,	5 00	
Union Grove, 1st Cong. ch. and so.	20 00—202 36	
<b>LEGACIES.</b> — Tafton, Ira W. Tracy, 33d Regt. Wis. Vol.'s add'l bounty,	21 60	
	<u>223 96</u>	
<b>MISSISSIPPI.</b>		
Columbus, Salem Ind. ch. of wh. from colored people, 1;	3 00	
Okolona, Freedmen, by E. C. Blackman,	2 05—5 05	
<b>NEBRASKA.</b>		
Omaha, Rev. R. Gaylord,	10 00	
<b>CALIFORNIA.</b>		
San Francisco, Rev. Joseph Rowell,	50 00	
<b>CANADA.</b>		
Danville, C. B. C.	20 00	
St. Catharine's, 1st Pres. ch. in part, 78.00, Rev. R. Norton to const. Rev.		
CHAS. WALKER, H. M. 50;	128 00—148 60	
<b>FOREIGN LANDS AND MISSIONARY STATIONS.</b>		
"A missionary in the East for the work in China;"	50 00	
Bulgaria, Philippopolis, Mission sch. pupils for Bible distribution in China, 22.26 gold,	31 16	
England, William C. Gellibrand,	100 00	
Turkey, Aintab, A native brother for the work in China,	1 24	
West Africa, Gaboon, m. e. coll. for Nestorian Missions, \$62 gold,	86 80—209 20	
<b>MISSION WORK FOR WOMEN.</b>		
New York, Auburn, Mrs. H. L. Smith,	2 90	
<b>MISSION SCHOOL ENTERPRISE.</b>		
MAINE. — Bangor, Central Cong. s. s. 25; Calais, 1st Cong. s. s. (contr. for 1867) 22; Camden, 1st Cong. s. s. 18.36; Litchfield Corners, Cong. s. s. 3.25; Machias, Centre St. Cong. s. s. 55.10; Southport, M. Alice Beale, 5. Master Alph. Isabell, and Hendrick Beale, 50c. each; Winthrop, Cong. s. s. 19;	149 21	
NEW HAMPSHIRE. — Amherst, Cong. s. s. 25, Ellen Augusta Abbott, deceased, for sup't. of a girl in Mr. Capron's sch. Madura, by H. E. Abbott, 10; Epping, Cong. s. s. 11.66; Gilmanston, Cong. s. s. 3.02; Plymouth, Cong. s. s. 12; Raymond, "Little Mabel," 52c; West Concord, Cong. s. s. 30; Wolfeboro, Cong. s. s. 7.88;	100 12	
VERMONT. — Barnet, Cong. s. s. for sch. in India,	40 00	
MASSACHUSETTS. — Auburndale, Mrs. Walker's s. s. class for sch. at Diarbekir, 1.50; Belchertown, Cong. s. s. for sch. at Thadampatti, Madura, 25; Blackinton, s. s. for a teacher in Ceylon, 20; Boston, Old Colony miss. sch. for Harpoort Sem'y, 25; Hanover st. miss. sch. 23; Haverhill, West Parish Cong. s. s. for sch. in Madura, 11.50; Leicester, Cong. s. s. 21; South Williamstown, Greylock Institute Miss. Soc. 10.47; Westfield, Mrs. Greenough, for girls' sch. at Ahmednugger, 30;	174 47	
CONNECTICUT. — Bolton, Cong. s. s. 11.12; Middle Haddam, 2d Cong. s. s. 30; New Haven, proceeds of sale of stamps by Alfred T. Bacon, 3; Newtown, Cong. s. s. in part, 15; Waterford, Giload s. s. 2.27; Willimantic, Cong. s. s. (coll. for 1867) 67.70;	130 09	
NEW YORK. — Albion, Pres. s. s. 4.33; Buffalo, 1st Pres. s. s. Miss'y Asso. for sch.'s in China, 50; Casenovia, A little boy, for sch. in China, 25c; East Bloomfield, Cong. s. s. 60; Huron, Pres. s. s. 7; Marcellus, Pres. s. s. for sch. in China, 13; New York City, Young Ladies' Bible class, of Mercer St. Pres. ch. for two children at Gaboon, 80; Niagara City, Cong. s. s. 25; Pine Plains, Pres. s. s. 8.00; Pulaski, Cong. s. s. 2.10; Salt Point, Westminster ch. s. s. 3; Warsaw, Cong. s. s. 10;	232 18	
PENNSYLVANIA. — Edinboro, Virginia Biggers, deceased, by her mother, 2.23; Philadelphia, 1st Pres. s. s. sch.'s, 75.85;	78 08	
DELAWARE. — Wilmington, Hanover St. Pres. s. s.	26 83	
OHIO. — Cincinnati, 1st Ger. Pres. s. s. 12; East Newark, mission sch. (for girls' sch. at Foochow), by Clara Knight, Sup't 6.50; Kinsman, Pres. s. s. for sch. of Rev. J. K. Green at Demirdesh, Turkey, 40; Maumee City, 1st. Pres. s. s. 30; Reynoldsburg, Pres. s. s. 2.75;	91 25	
ILLINOIS. — Aurora, New England Cong. miss. s. s. 3.55; Chicago, 9th Pres. s. s. 18.29; Springfield, Sunday sch. Germany Prairie, 10; Tremont, a few children of Cong. s. s. 5.60;	37 54	
MICHIGAN. — Milford, 1st Pres. and Cong. s. s. m. c. 3 mos. 5; Olivet, Cong. s. s. 20; Tecumseh, Pres. s. s. Miss'y Soc. ann. coll. for a catechist in India, 50;	75 00	
MINNESOTA. — Preston, s. s.	3 00	
	<u>1,168 77</u>	
Donations received in February,	35,487 51	
LEGACIES	" "	
	4,719 31	
	<u>40,206 82</u>	
<b>Total from Sept. 1st, 1867, to Feb. 29th, 1868,</b>	199,620 33	
<b>DONATIONS FOR THE NEW MISSIONARY PACKET "MORNING STAR."</b>		
New York, Harlem, R. F., 1;		
Amount received in February, 1 00		
Previously acknowledged, 28,312 38		
Total to February 29, 1868,	28,313 38	

1.

47

09

18

08

83

125

754

500

300

877

751

932

682

33

IS-

NG

00

38

38